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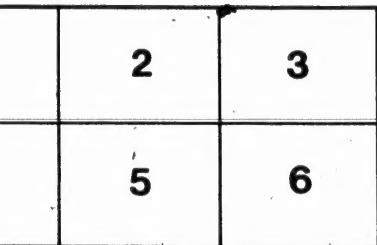
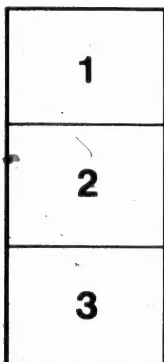
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THE TEACHING
OF THE
NEW TESTAMENT

IN REGARD TO THE SOUL;
AND THE
NATURE OF CHRIST'S KINGDOM.

BY REV. R. A. FYFE, D. D.

SECOND EDITION.

SHELDON & Co., NEW YORK.

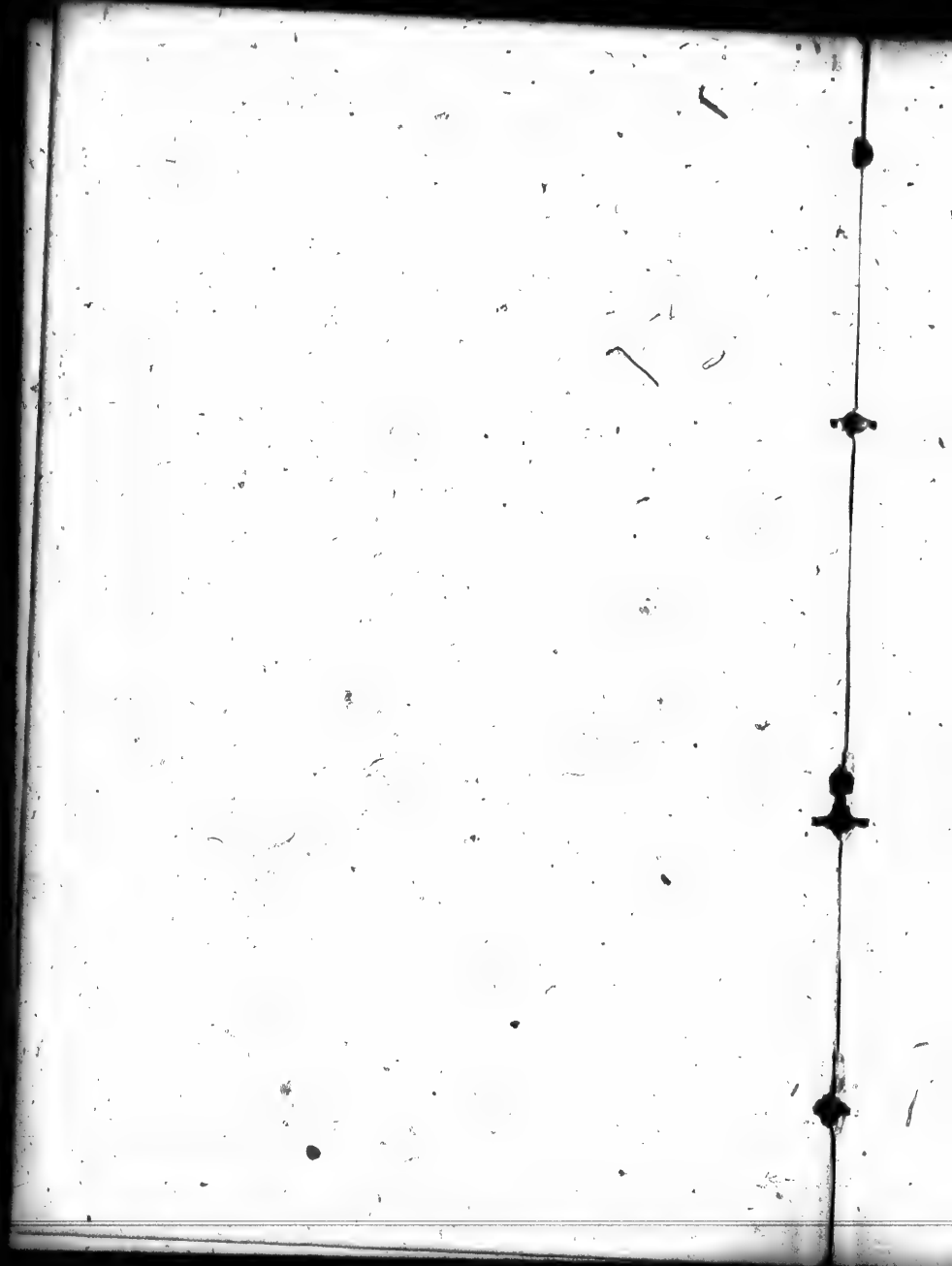
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To the Young Men of Bond Street Church and Congregation,
at whose request the following pages are published, they are
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THEIR PASTOR.

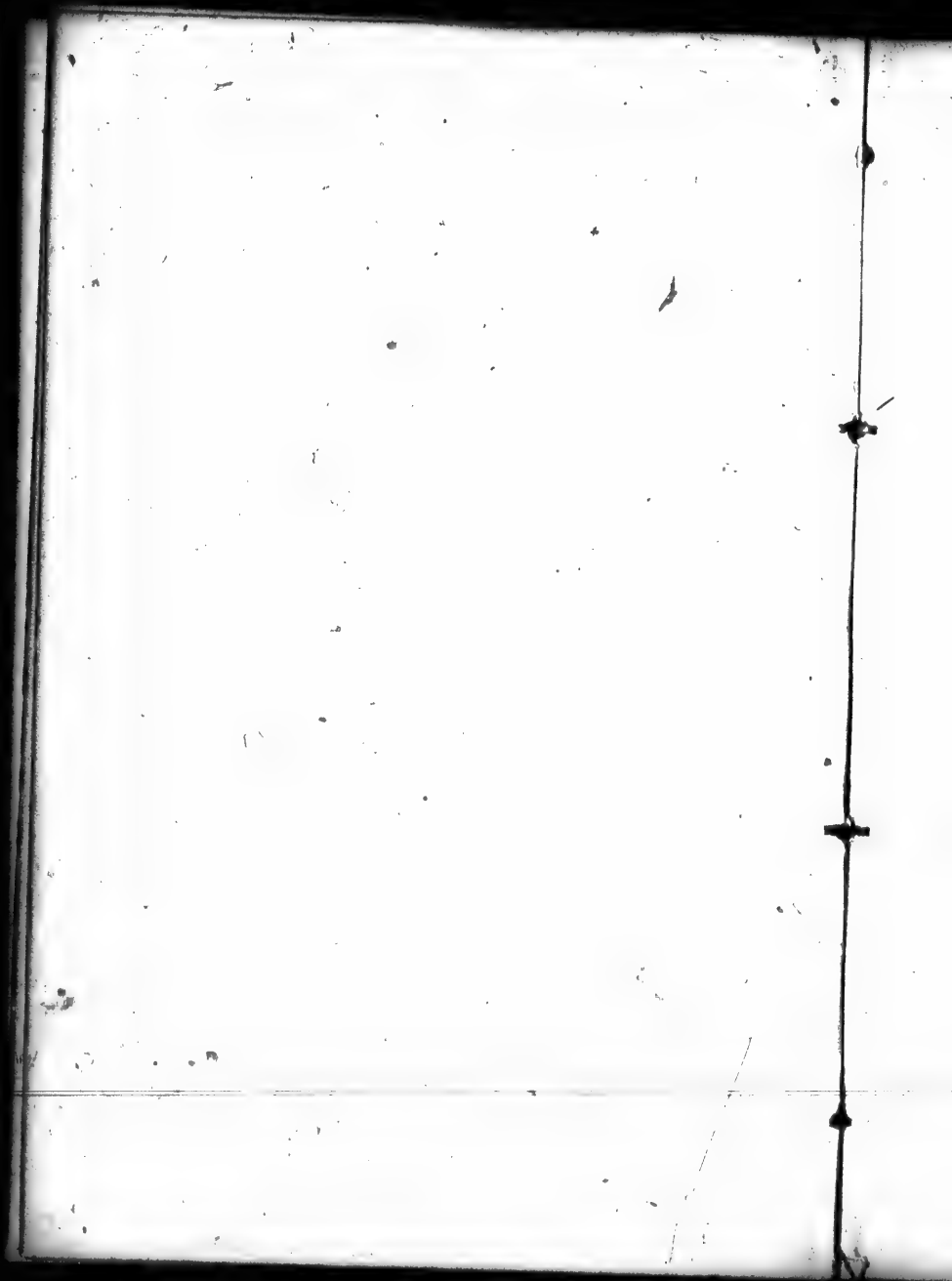


PREFACE.

The following pages contain the substance of five Lectures, delivered—with the exception of the last—before the "*Young Men's Mutual Improvement Society*," connected with Bond Street Church and Congregation. For nearly two years they have lain by me, although I have often been asked to prepare them for the Press. They are now published at the request of many who have expressed a wish to have a convenient book, presenting "*The Teaching of the New Testament in regard to the Soul and the nature of Christ's Kingdom*," which they could put into the hands of enquirers and others. The plan of work is not controversial. It is designed to aid common readers to develop and express the Scripture argument in defence of "the faith once delivered to the Saints." The book makes no pretension to literary finish or high scholarship. The earnest hope and prayer of the Author is that it may aid honest enquirers to ascertain the will of God on the points treated of.

R. A. F.

Toronto.



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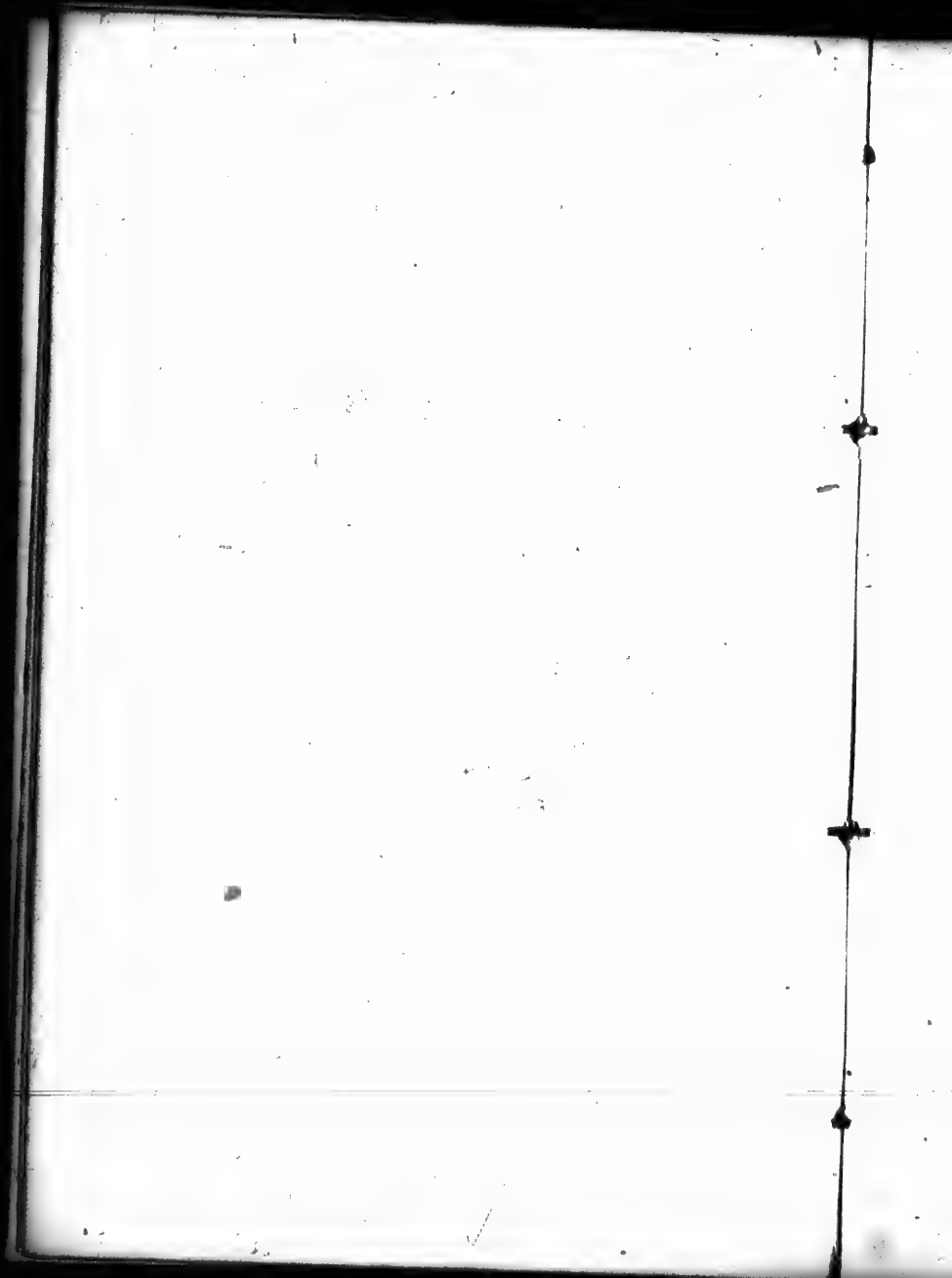
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CHAPTER I.

THE SOUL DISTINCT FROM THE BODY.

"There is, they say, and I believe there is,
A spark within us, of the immortal fire,
That animates and moulds the grosser frame;
And when the body sinks, escapes to heaven."

FROM time to time throughout the history of the Christian Church, there has been a resurrection of long buried errors, and at each resuscitation they have usually assumed some new form, whilst they retained their substance and identity. They assumed generally that appearance which made them most acceptable to the age, the class, or the country, whose special edification they sought. These remarks find a striking fulfilment in the history of the speculations in which men have indulged respecting the soul of man, and the future of the Church of Christ. There are few who have not indulged in some speculation respecting the Soul and its destiny; and some there

have been in all ages who carried their notions on this subject beyond the boundaries set up by the Highest Authority, to guard his creatures on matters of this kind. They have hung around the borders of the unseen world, and have strained their vision to catch a glimpse of details which God has not seen fit to reveal; and hence their supposed discoveries have generally been anything but profitable or edifying.

As there appears to be an effort put forth in various quarters at the present time, to revive some of the old Sadducean errors in regard to the future of man, I have, at the request of many, undertaken to present, in a brief and popular form, what I consider to be the teaching of the New Testament respecting the Soul and its destiny.

Few themes are comparable in importance and grandeur to those which relate to the Soul. Whatever is connected with the existence, the constitution, the hopes, fears, joys, sorrows, or the future prospects of this "high guest," must interest the thoughtful. Throughout the Word of God it is this wonderful something called Soul, which is represented as sinning and suffering, as being re-

deemed, renewed, and sanctified, as entering upon the glories of that better and purer state, and for whose sake the body itself is raised, and made like unto Christ's glorious body.

It is natural, therefore, and proper that we should ask particulars in regard to this Soul which is so frequently and prominently mentioned in the Scriptures. What is it? What do the sacred oracles reveal respecting it? Is it a mere dependent of the body—the simple result of organization, which dies with that on which it depends? Or is it something that can live, remember, think and feel, whether in the body or out of it?

One or two observations may here be made before entering directly upon the discussion of the main topic. The first is, that the Scriptures are much more full and explicit in regard to the moral habits and prospects of the Soul, than they are in regard to its nature and constitution. The latter are made known to us chiefly by implication or assumption, while the former are repeatedly and definitely asserted and illustrated. This course may have been pursued, because it is of much greater importance that we should know distinctly our

character and destiny, than that we should have correct philosophical notions of the constitution and nature of the Soul. Besides, men are so strongly inclined to discredit altogether the character which God gives of them, that the morals and prospects of men need a more frequent, clear, and emphatic enunciation in order to obtain belief.

I may observe farther, that it is not my intention to enter upon the wide theme opened up by the word *Soul*. I do not purpose to discuss philosophical speculations connected with this subject, nor to point out the errors of the past or the present, except so far as the teachings of the New Testament directly bear on them. Nor is it my intention to assume a controversial attitude, but to establish, or rather to evolve certain great truths which are clearly taught by Christ and his Apostles.

The New Testament teaches that the Soul is something distinct from the body.

It should be borne in mind that the evidence which may be adduced to establish this, or any other subject pertaining to moral and religious truth, is of a moral kind, and not demonstrable.

Mathematical truth may be demonstrated, so that every rational being capable of understanding the demonstration must confess its truth, whatever may be the moral state of his own mind. But the same cannot be said of religious truth. In this, much depends upon the moral state of the hearer. His prejudices or his passions will impart their colour to the whole argument that may be set before him. The inspired Apostle long ago informed us of this general truth, by citing the case of the Jews, "Even unto this day when Moses is read, the vail is upon their heart." It was on their hearts, not upon their intellects primarily. Their pre-conceived notions shut out the evidence of Christ's Messiahship from their minds. Pre-conceived notions, likes and dislikes, will have a similar effect yet. It is the duty of every honest mind to guard against this common danger, and candidly to enquire what the Lord hath to say to him.

The proofs which the New Testament furnishes, that the Soul is something distinct from the body, are both direct and indirect.

I. There are three Greek words employed in

the Scriptures to describe what we call the immortal nature of man, or the soul in the higher sense, *Psuche*, *Pneuma*, and *Nous*. *Psuche* is used 105 times in the New Testament, and in our English version it is translated 38 times by the word "life," thrice by the word "mind," twice by the word "heart," and 62 times by the word "soul." It may be proper to enquire into the meaning of this word a little farther, for there are those who, when they have established that *Psuche* means sometimes "breath," or "animal life," leap to the conclusion that it *never* means anything more than this. They do not seem to admit that words are used in a variety of senses in the Scriptures, and, indeed, everywhere else. *Why* words are thus used—*Why*, within the compass of a single page, or even verse, the same word is used with very widely different meanings, does not concern the present enquiry. All we have to do is to establish the fact, and refer people to the laws of language for its explanation.

a. *Psuche* is used in the sense of "vital breath," "animal life." Luke XII: 20. "This night thy *Soul* shall be required of thee." Here the mean-

ing seems evidently to be, "thy *life* shall be required of thee." Acts xx: 10, "Paul went down and fell on him, and embracing him said, trouble not yourselves: for his *life* is in him." Matthew vi: 25, "Take no thought for your *life*, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Is not the *life* more than meat and the body than raiment?" In the instances quoted the word clearly means "vital breath,"—the life which all animals possess in common. Two or three clear texts are as satisfactory and decisive of any point as two or three dozen would be.

b. *Psuche* is used in the sense of "person," "individual." Acts ii: 24, "Fear came upon every *soul*," i. e. fear came on every person. Romans ii: 9, "Tribulation and anguish on every *soul* of man,"—that is upon every man. Revelations xvi: 3, "Every living *soul* died in the Sea,"—that is, every living creature died in the Sea. In this sense the word is applicable to every beast, and fish, as well as to man. It simply means a person or creature.

c. *Psuche* means also the seat of the affections,

feelings, or passions. Luke 1: 46, 47, "My *Soul* doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour." 1 Thess. v: 23, "I pray God your whole Spirit and *Soul* and body be preserved blameless." Hebrews iv: 12, "Piercing even to the dividing asunder of *Soul* and Spirit." In these and many other passages, it is evident that the word *Soul* is used for the "affections," as distinguished from Spirit or Mind. This is a distinction known and observed in classic Greek, in which *psuche* is often used to describe the seat of the affections or appetites as distinguished from the Mind or Spirit.

d. *Psuche* is used finally, to describe *what we call the whole Spiritual and immortal nature of man*,—"His self-hood," as one terms it. To this use of the term I invite special attention. Matt. x: 28, "Fear not them which kill the body but are not able to kill the *Soul*; but rather fear him which is able to destroy both *Soul* and body in Hell." This text most unequivocally proves that the *Soul* is something distinct from the body, and that it cannot be reached by human enmity. The assassin's dagger cannot touch it. In this passage

the word rendered *Soul* plainly means something different from animal life. When the body is killed animal life is gone; but we learn from the passage under consideration, and from the parallel passages in the other Gospels, to which the reader is referred, that after animal life is extinct, there is something living still, not killed with the body. Acts xv : 24, "Subverting your *Souls*, saying ye must be circumcised and keep the law." Hebrews vi : 19, "Which hope we have as an anchor of the *Soul*, both sure and steadfast." 1 Peter, i : 22, "Seeing ye have purified your *Souls* in obeying the truth." James v : 20, "He which converteth the sinner from the error of his way, shall save a *Soul* from death." In none of these passages would it be proper to explain the word *Soul* by "life," meaning thereby animal life. Converts in those days never had animal life saved on account of conversion to God, but often the reverse. Nor would it be proper to explain such texts as James v : 20, by substituting the words "feeling," "affection," or "passion," for *Soul*: compare 1 Peter, i : 9, ii : 11. In 2 Cor. xii : 15, we have an instance (by no means a solitary one,) in which

the word *Souls* is used for the whole being. "I would gladly spend and be spent for you," in the original, "*for your Souls.*" When we appeal to the classic meaning of *psuche*, we find that more was meant by it than "life," or the seat of the affections, &c. The *Psuche* lived after the dissolution of the body and flitted through Hades, a shade or phantom, indeed, but something that still remembered, reasoned, rejoiced or suffered. Grotius says "In order to establish this," (i. e.:—that wickedness shall by no means escape) "we must first show that the Souls of men remain alive after they are separated from their bodies—which is a most ancient tradition derived from our first parents (from what other source could it be derived?) to almost all civilized people; as appears from the verses of Homer; and from the philosophers; and from the ancient Gauls who were called Druids; and from the Indians called Brahmans; and from those things related by many writers concerning the Egyptians, and Thracians, and also the Germans."

In Revelation vi: 9, "The *Souls* of those that had been slain for the word of God" were seen

under the Altar. It is not material whether this language be constructed as figurative or literal, it is clear the Apostle meant veritable men. And if the Soul is not something distinct from the body it is evidently improper to speak of it as such. *Psuche* in the sense on which I am now dwelling is never applied to a brute. A brute has life, it is a living creature, it has animal appetites or passion, but its *soul* as existing distinct from the body is never mentioned.

e. There is another Greek word frequently used in the New Testament to designate the immortal nature of man, I refer to the word *Psyche*. This word with the epithet holy prefixed, is the title given to the third glorious person in the Trinity. It is often used also to designate evil as well as good Angels. Take a single illustration of its use in each case. Luke XII: 12, "The Holy Ghost shall teach you in the same hour what ye shall say." Hebrews I: 14, "Are they not all ministering *spirits* sent forth to minister for them who shall be heirs of salvation." Acts VIII: 7, "Unclean *spirits* crying with a loud voice came out of many that were possessed with them." Now

in these and in almost numberless other cases where the word is thus used, it evidently means to tell us of *existing intelligent* beings, not of mere attributes. And these beings are without bodies, or physical organization of their own, so far as we know. But the very same word is used to describe men and women, *both good and bad, while living upon earth*, and also men and women, *who have passed from the present state of things*. Living men are said to have that nature which is described by the word *Pneuma*. Heb. iv : 12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of Soul and *Spirit*." 1 Thes. v : 23, "I pray God your whole *Spirit* and Soul and Body be preserved blameless." In these two (and other texts) living men, irrespective of character, are said to possess the same nature as those races of Spiritual beings, which we have reason to think are incorporeal. The same nature is attributed to men who have left this state of things. In Hebrews xii : 23 we are told of "the *Spirits* of just men made perfect ;" and in 1 Peter, iii : 19 "He (*i.e.* Christ) went and preached unto the

Spirits in prison." Whatever interpretation is put upon the latter passage it is evident that wicked men who had departed this life, are meant. Add to these considerations the well-known belief of the Pharisees on this point; they believed, in opposition to the Sadducees, "in Angel and *Spirit*;" and Paul claimed to belong to this sect, but never hinted that their views were erroneous in regard to this subject.

This point was not overlooked by the Saviour himself. The people had sufficient interest in the matter to question the Great Teacher in respect to it, Matt. xxii: 23 to 33 verses. This passage sets before us the question of the sadducees respecting the woman who had had seven husbands, and the Saviour's answer. The parallel passages are to be found in Mark xii: 18, and Luke xx: 27. This passage into which I purpose to enter more fully at a future stage of my argument, clearly proves, not only that the Soul or Spirit is something distinct from the body and more than life, but also that at all times, "*all live to God.*" As the question of the Sadducees had no reference to the moral or religious character of the supposed

individuals, but merely to their future state, the answer of the Saviour must be understood in this same sense, else it is a dishonest answer.

f. We have still another Greek word which is used to describe the intellectual principle, including the emotions and affections. I refer to *Nous*. Romans VII: 23, "I see another law in my members warring against the law of my *mind* and bringing me into captivity to the law of sin which is in my members." Here the animal propensities are represented as at war with the higher nature of man, and this higher nature is used synonymously with "me." When the mind was led into sin, the individual, "the me," was brought into captivity. There is here a most palpable distinction between the animal nature and that which we call *Soul* in the broad sense. Romans XII: 2, "Be ye transformed by the renewing of your *mind*." Here the word *mind* does not differ widely in sense from our heart, yet it most evidently refers to the higher nature of man by which he performs the will of God.

These are only a few of the direct proofs that what is popularly called the "Soul," is something

distinct from the body. We have it directly taught that neither the stroke of death, nor the assassin's dagger can touch the Soul. It lives after the death of the body, and may be cast into Hell. The use of *Pneuma* and *Nous* not only once, but generally, shows that men not only while upon earth, but in the state to which they go at death, possess the same nature as those Spiritual beings which we know are intelligent existences. And most important appeals and parables, such as that of Dives and Lazarus, are founded upon the supposition that all men, good and bad, have within them a something which is distinct from the body, and which may live and think and feel after the body is laid in the grave. The simple aim of my argument thus far is to show that the New Testament teaches the plain distinction between the Soul and the body, and that the *Soul* means much more than animal life.

These teachings cannot be set aside by the remark, that there are difficulties connected with this subject. There is not a single truth revealed in the Word of God, against which a number of difficulties cannot be urged. The question of a

really honest mind must always be, what do the inspired records mean to teach?—what would an unbiassed mind learn on this or that subject, from a careful perusal of them? and when we have ascertained this, we should at once receive the doctrine, no matter how serious the difficulties may be. With all our ignorance and prejudices, we cannot expect to solve many of the difficulties which meet us at every step in life and in every department of investigation.

II. There is another course of reasoning by which this subject may be illustrated and enforced. There are many things which the Holy Spirit, in his word, does not attempt formally to prove, but which he assumes, or takes for granted. In this manner he treats the sciences. These are, many of them, assumed or implied in the Scriptures, although nowhere *precisely* asserted or explained. A similar remark may be made about some important religious and moral truths. Nowhere in the New Testament is there any attempt made to prove the existence of God. This great truth is assumed, and it underlies every doctrine laid down, every precept enjoined, and every promise given.

The same may be said in regard to the distinction between virtue and vice. Nowhere is there any attempts made formally to prove or explain this very important doctrine. But it forms the basis of all the divine commands, and of all the appeals which are made to fallen men. When a man calls for a clear and indisputable text, asserting the immortality of the Soul, it is a sufficient answer to him to call for a clear and indisputable text asserting its mortality, or for one asserting that there is any distinction between virtue and vice. All are aware that evidence is divided into direct and indirect, and often the latter is quite as satisfactory as the former. By indirect evidence is meant that which is clearly *implied*, and which is evolved when not directly intended or thought of.

In this view nearly the whole phraseology of Scripture which relates to man, implies the existence of the Soul, in the highest sense of the word. Destroy this idea, and much of the language of Scripture becomes unmeaning, if not absurd. Some of the strongest arguments to establish the universality of human guilt and

misery, are found in the rich provisions of mercy made for the redemption of man. So it seems to me, some of the strongest proofs which the Scriptures furnish of the existence of the Soul, in its highest sense, in all men, may be drawn from the language of Scripture, with reference to man's regeneration and salvation. Let us take a few examples as they rise. Matt. XVIII: 3, "Verily I say unto you except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Now when a man is converted, what is it that is changed in him? Not his body—not his mode of existence, he eats and drinks, and sleeps, as he did before. It is the mind, the soul that is changed. We could not say, that any mere animal is converted. It is the spiritual nature of man, with which alone he can worship a spiritual God. If a man have no soul, nothing more than an irrational animal has, how can he be converted? We cannot convert what does not exist. John I: 13, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." *What* was thus born? Our animal nature is born of blood, and

of the will of the flesh. Acts xxvi: 18, "To open their eyes, and to turn them from darkness to light and from the power of Satan unto God." What is here meant? Not physical light surely. So of the "beam in the eye." Heb. x: 39, "Believe to the saving of the *Soul*." What does this mean? A man cannot believe to the saving of his *Soul* unless he has one. This cannot mean life, for men in early times did not save life by believing. Similar remarks might be made about the language of Peter and James, when they speak of "saving a soul from death," of "beguiling unstable souls." III John 2, "I wish above all things that thou mayest prosper and be in health even as thy soul prospereth." It seems from this that the *Soul* might enjoy special prosperity while the body might be in a reverse state. Then what can be meant by the "inner man," the "outward Tabernacle"—Tabernacle of what? The "outward man" may perish, while the "inner man" is renewed day by day. Paul spoke of "putting off the mortal body." What was it that was going to put off the mortal body, as one lays aside a garment? What was it that on another occasion

"could not tell whether it was in the body or out of the body?" It was evidently something that possessed intelligence and reason, that remembered and rejoiced, that had grand and cheering visions.

But there are some who admit the existence of a Soul in Christians, but of none in the impenitent. The Souls of the impenitent died on account of sin, and they are only restored to life again when they believe in Christ. And by death these theorists mean absolute non-existence, in such a sense that impenitent men may be said to have no souls. People must have been at a loss for some strange theory when they adopted this. Christ could not save what men did not possess. If the theory just named be true, then the whole phraseology of Scripture must be altered. Christ did not come to save sinners, but to create new souls for men. It lies upon the face of the whole system of Revelation, that the Soul is something distinct from the body, that it is a living, intelligent, sentient, being. *How long this lives, and how and where it lives*, are questions which I propose to take up hereafter.

The representations made in regard to the

actual distinction between soul and body, are generally irrespective of the character of the parties spoken of. The murderer can no more reach with his weapon of destruction, the soul of a bad man, than he can that of a good man. He may kill the body of either, but cannot kill the soul. The Sadducees had no reference to character, when they enquired into the state of the departed. The basis of the parable of Dives and Lazarus would be destroyed by the supposition that the Souls of wicked men perish, *i. e.* become utterly unconscious, or are annihilated at the death of the body. The word of God, we are farther assured, pierces to the dividing asunder of the soul and spirit. This of course refers to men as such. And, lastly, we are told of the "spirits in prison," as well as of "the spirits of just men made perfect." Some of my readers may think that I have dwelt too long upon a point that is rarely questioned by believers in Revelation, and one which is made so clear by our own consciousness and reason, and by the word of inspiration. But, if they will do me the honour to follow my argument through the succeeding pages, they will see that

the Chapter which I now close, is most intimately connected with all that follow.

CHAPTER II.

THE SOUL CONSCIOUS IN ITS SEPARATE STATE.

"Is not the mighty mind, that Son of heaven!
By tyrant Life dethroned, imprison'd, pain'd?
By death enlarged, enobled, deified?
Death but entombs the body; life the soul."

IN the foregoing Chapter, attention was called to some of the New Testament proofs which establish that the Soul is distinct from the body—that those who may take away physical or animal life, cannot take away the life of the Soul. In reply to the passage found in Matt. x: 28, and parallel texts, it is said, the Scriptures when they tell us not "to fear them who can kill the body, but cannot kill the soul," mean that man cannot kill the soul *permanently*. A moment's reflection will show this to be a mere gloss—and one which

evades the point without accomplishing anything for those who use it. For it is just as true, that men cannot kill the body permanently, as that they cannot kill the soul permanently. God will surely raise it up again. The text asserts that man can do, to the body, what he cannot do to the soul. Hence it is evident that the soul is something distinct from the body, and from physical life merely. For the latter can be destroyed by man, while the former cannot. Unless we hold this view of the soul, we shall have to change entirely, the phraseology of Scripture, and of every day life, when speaking on this subject. The New Testament abundantly teaches that the soul is capable of being separated from the body. The point which I propose to discuss in this Chapter is,—

That, after its separation from the body, the Soul is still sensible or conscious. It remembers the past, it knows the present, it anticipates the future. It thinks, it feels, it rejoices, it mourns. This doctrine was known to the nations of antiquity, especially to the more cultivated among them. They did not indeed so well understand the bear-

ings, nature, and meaning of it, as we do—for Christ has brought this great doctrine from the dim twilight, in which it had so long been viewed, to the light. The nations of antiquity, generally, knew nothing of a resurrection of the body, yet they clung to the idea of an intelligent and conscious existence, in the state to which all are hastening through the wide portals of the grave. The chief source of our information is the New Testament, and to this source of knowledge, I wish to confine my remarks in this Chapter. The reader will see that in this Chapter I quote several texts which have already been adduced, to prove a somewhat different point, reflection will show, that the texts clearly establish both the points for which they are cited.

Will the reader give his serious attention to the following texts, and candidly confess to his own heart, that the Scriptures plainly inculcate and imply, that the soul is sensible and conscious in its separate state. Matt. x : 28, " Fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both body and soul in hell." A sentiment very

similar to this, and embodying the same general teaching, had been uttered before by the Saviour, in the presence of an immense multitude. This can be seen by turning to Luke xii: 4. The point in these texts is very evidently, a contrast between soul and body. The stroke which destroys the one does not destroy the other; the one can be made to sleep the sleep of death by man, but not the other. This is true of souls, irrespective of character. And what is life but consciousness and sensibility? Take these away, and life cannot be proved to belong to any creature. Turn to Luke xvi: 19 and following verses, for another passage which bears directly upon the point under consideration. Some interpreters, such as St. Augustine, and his followers, view this passage as an allegory. Dives represents the Jews rich to luxuriance, while Lazarus represents the poor and despised Gentile. The Jews as the rich recipients of divine favour die, and the Gentiles also die, and they as it were change places. Lazarus is carried into Abraham's bosom, and Dives is carried away to a most miserable state. Two or three remarks may be made. This interpretation seems most



unnatural and forced ; few plain and simple readers, would ever think of such an explanation, either by studying the parable or context. Then if this be the explanation of the parable, why have we *death* as the cause of the change, and not simply reverse in business, which often entirely changes the relative circumstances of parties ? And what shall we do with "the five brethren" according to this view ? What shall we make of the "fixed gulf ?" Christ broke down the middle wall of partition between Jews and Gentiles, what then can this gulf mean ? And what can be meant by the drop of water ? But even the interpreters who thus allegorize the parable, all hold, that the whole basis and drapery of the parable are borrowed from the state of the departed. If, *there can* be no such relations between departed spirits, as are sketched in the passage under consideration, then the whole parable teaches a false lesson. It is no reply, to say that Christ, in this case, connived at the notions which were commonly held in his day by the Pharisees, especially, using them to illustrate some important truth. In the way in which this parable is constructed, it infal-

liably conveys to ninety-nine readers out of a hundred the idea that such relations may exist immediately after death. Hence Christ has "connived" at a false lesson, if the commonly received view be not correct. Whether the account of Dives and Lazarus, be taken as a parable, or a history, it with equal directness bears upon the point under discussion. They were either in the state described, or they might be in it, else the Saviour's teaching perpetuates a gross error. I shrink from recording the latter supposition even for the sake of argument.

In the progress of the parable, we are informed that no human spirit sent from the unseen world can convert those who are not converted to God, by the means now in existence, in the land of the living. But what is the propriety of speaking of a Spirit or Ghost doing or not doing, if there are none, or if they are utterly unconscious? Dives' request deserved no reply, if there are no intelligent active human agents in the unseen world. Of course the five brethren, could not be converted by the influence of nonentities. And why speak of the angels carrying him to "Abraham's bosom."

If there is no soul in man, or if the soul is not conscious of what is done to it. "Abraham's bosom" is no more desirable than its opposite, if the party placed there knows nothing about it—is insensible till the morning of the resurrection, when Abraham's bosom will no longer be needed.

The parable in the clearest and most distinct manner strengthened and confirmed the belief of the Pharisees on the points under discussion. Both good and bad men carry with them their consciousness, and are followed by the consequences of their conduct. Immediately, the parable teaches, when they leave the body, they think and feel and remember still. Dr. Whatley tells us that the Jews understood by the phrase, "the bosom of Abraham,"—"Paradise." Grotius and Gill in their notes on Luke, give examples of this phrase having this meaning, from Jewish Authors. See the Book of Wisdom II : 22, where we have another illustration of the same use of the phrase. If all these views are wrong, Christ in this parable has taken the best means of confirming them and perpetuating them.

Luke xx : 37, 38, "Now that the dead are

raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him." Compare with this Mat. xxi: 23, and Mark xii: 18. If the reader will carefully compare the passages, and read the context, he will see, that the question presented by the Sadducees in these passages is the same, and it evidently embraces the whole state of man after death, including the resurrection. "In the resurrection," that is in the resurrection state, "whose wife shall she be?" There is nothing whatever relating to character in the question. The Sadducees do not ask, if a woman have successively seven pious men as husbands, whose wife shall she be? The question relates to men as such, and it is fair, nay it is necessary, to understand Christ's reply in the same sense. It would not be a fair reply to the question, unless it is a reply to its sense and meaning; and how does Christ answer? The Sadducees held that there were no Angels nor Spirits—no souls of departed men or women, that is, *no separate state*—and hence there would

be no resurrection. Christ maintained that there is a *separate state, and that therefore there will be a resurrection*. God is the God only of the living, and he could not be the God of Abraham, if there was no sense in which the Patriarch was living to him. This is the point of Christ's reply. Associate with the passage under consideration, the transfiguration on the Mount, Moses and Elias appeared to Christ, and talked with him about his decease, and the disciples saw and heard them. Could this be unreal, a mere trick? If so, what could be its object? If the "dead" *can* not think and feel—if they know nothing till the resurrection, and this was Christ's doctrine, which he taught his disciples, why did they express no wonder or amazement at seeing two who had been long dead? Let us also recall the supposed spirit which terrified the disciples on the Sea of Galilee, Matt xiv : 26, and also Christ's words to cheer his terrified disciples in Luke xxiv : 39, "Behold my hands and my feet, that it is I myself: handle me and see: for a spirit hath not flesh and bones, as ye see me have." Here it is evidently implied that there are disembodied

spirits. Also Rev. xxi: 9, where John proposed to worship the Angel. The reply was "see thou do it not, for I am thy fellow servant, and of thy brethren the prophets." Was there no intelligences here?

Luke xxiii: 43, "Verily I say unto thee, to day shalt thou be with me in Paradise." In regard to this very striking text, it may be observed that the word "Paradise" is used only three times in the New Testament, and it is the name given to the abode of the pious in their separate state. The text just quoted is one of the instances of its use. 2 Cor. xii: 4 is another, where Paul was caught up into "*Paradise*" and saw unutterable things. He certainly means to tell us about the state of the pious departed, which he saw in his grand vision. Rev. ii: 7, "The tree of life which is in the midst of the *Paradise* of God." It was into this happy state, that the penitent robber was to be admitted on that very day. This passage is so clear and forcible and so directly to the point, that every means has been adopted to veil, or evade its plain teaching. It is said the pointing is wrong, and the passage should read

"I say unto thee to day, thou shalt be with me in Paradise," (some time). If this were the meaning, the Saviour, in his dying moments, used language that conveyed a promise to the ear, which was not kept to the sense. "To-day," is entirely superfluous, and even deceptive, cheating the hearer with a hollow sound. But there is a majesty in the passage when we take its natural and obvious meaning. Christ in the hour of his utmost weakness and desertion, could still snatch the prey from the mighty. It was proper that this son of his suffering and anguish, should grace his triumph—that his Benodi, the son of his sorrow, should become his Benjamin, the son of his right hand!

Let us turn to some of the more prominent passages in the writings of the Apostle Paul which bear upon the point under consideration. II. Cor. v: 6—8, "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; we are confident I say, willing rather to be absent from the body, and to be present with the Lord." The Apostle, as the reader may see by a reference to the 4th verse,

had just said, that he wished he might at once be made immortal, body and soul, without death, or without having the soul "un clothed" as he terms it. But as this is not the purpose of God in reference to any, except those who shall be found alive at the coming of Christ, Paul desired the next best thing, viz: "to be absent from the body." What can the Apostle mean when he speaks of being present in the body, and absent from the Lord—and absent from the body, and present with the Lord? It seems impossible to evade the clear teaching of this text in regard to the doctrine under discussion. Surely the Apostle cannot mean that a state of unconscious slumber is nearer the Lord, than a present heart-felt faith now brings us. Let us turn to still another text, 1 Thess. iv: 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." By a reference to the connexion, we see that those Saints who have died in faith, will Christ bring with him, when he comes to judge the world and raise the dead. Those redeemed Spirits, who, like Paul, are present with the Lord, will he bring with him

to claim their bodies, when he raises them from the long sleep of death. These were absent from the body, but present with the Lord. It is evident, the Apostle Paul regards being "present with the Lord" as a very great blessing; but it could not be such, unless the parties present with him, were conscious and sensible, for the life of the soul is perception and consciousness. If these are wanting, we cannot conceive of a Soul being living, or caring either for a blessing or a curse. 1 Cor. XII : 2—4, "I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth,) such an one caught up into the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell; God knoweth), how that he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter." A single remark will bring out the point of this text so far as it bears upon the subject now in hand. Paul uses no unmeaning words. When he repeats twice over, that he did not know "whether he was in the body or out of it," does he not

clearly intimate his belief, that a Soul, out of the body, could know, could have grand visions, and glorious prospects? If a Soul could not know anything in its separate state, then any one of Paul's hearers, or readers might have said, "Why do you use such strange language? You know well you were not out of the body; for in that state you could have had no visions of Paradise, nor could you have heard any unutterable things." What he saw and heard strongly impressed upon his mind, the conviction, that Paradise is no dismal region of sleepers, but a blessed place, far superior to earth. Hence in Phil. 1: 23, the same Apostle expressed his "desire to depart, and be with Christ, which is far better." That by "departing," Paul means dying, is evident from the verse which follows the one just quoted—"Nevertheless to abide in the flesh is more needful for you." This is the opposite of departing and being with Christ. Now can any candid man think Paul meant to say, that thousands of years of unconscious slumber in the earth are preferable to a Christian's present enjoyment of Christ and of his service? No! But to be with Christ in

Paradise, where Paul saw and heard things not to be uttered on earth, is far better indeed. The inspired Apostle associates presence with Christ, with *going out* of the body, *i. e. with dying*, and not with the resurrection merely. To strengthen still farther, if need be, this view, we have only to remember Phil. i: 21, "For me to live is Christ, and to die is gain." Is it gain to one who has known and appreciated the love of God, who has felt the blissful gushing of "living water" in his soul, to be consigned to utter unconsciousness, even for a short time? 1 Thess. v: 10, "Jesus Christ who died for us that whether we wake or sleep, we should live together with him." The death of a Christian is often compared to a sleep, on account of its rest, its quiet, and peace. The word sleep is not used to describe the *state* of the christian, but the manner of his entering upon it. It is true that the word sleep in the same chapter from which I have taken the text on which I am now commenting, is used to describe indifference to vice or wickedness. This, however, cannot be the sense in which the word is used in the text. God forbid, that men should expect to

live with Christ, whether they are wicked or the reverse! Sleep means death here, and the text asserts that whether we are dead, or living still upon earth, we live with Christ. He died for this very object. Whether Christ's people continue upon earth, or leave it, they should alike *live* together with Christ. This exposition confirms Paul's many expressions in regard to this subject. And it explains also the promise which assures us that Christ will bring all his redeemed ones with him when he comes to raise the dead. As we are assured that they are living with him, we can see how it is, that he will bring them with him. It explains also, or rather consists with, Stephen's dying petition, "Lord Jesus receive my spirit"—that part of his nature which could think, and remember, and love, and which assimilated him to the higher order of beings, which surround the throne of God—the spirits, the intelligent beings which minister to God's people. This the proto-martyr committed to Christ, in his dying moments, and this will the Saviour bring with him when he comes to judge the quick and dead.

Rev. VI: 9—11, "And when he had opened the

fifth seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth? And white robes were given to every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." It may be readily granted that much of the book of Revelation is hard to be understood, and that it is a book abounding in symbols and visions. But it must be remembered that impossibilities, are never allowed to be presented even in vision. If the Souls of the slain could not exist separate from the body, or if they could have no consciousness in that state, it would be absurd, in representing what was actually seen, to speak of Souls as existing, and being perfectly intelligent and conscious, and crying for Justice.

The passage just quoted, whatever may be its relation to the general subject treated of, evidently sets before us departed men and women.

Rev. xiv: 13, "And I heard a voice from Heaven, saying unto me, write "blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them." There are but two remarks which need be made on this passage. One is, that a rational being, that has no sense or consciousness (if we can conceive of such an incongruity at all), cannot be blessed, any more than a stone can be blessed. The supposed state might be said to be free from sorrow, pain, &c., but it is also free from blessedness. The other remark is, that the words, "from henceforth," can have but two senses. Either "from henceforth," means, from the hour of the publication of this glorious truth by the Apostle; or it means from the time of the Christian's decease—"from henceforth" he is blessed, in his rest. If men are not conscious in the separate state, and the Apostle is here calling attention to this state of unconscious rest, then the wicked are just as blessed as those who die in the Lord. Witsius clearly shows, that "from henceforth," refers to the hour of the Christian's death.



As it is my purpose in these pages to confine attention to the obvious teaching of the New Testament, on the subject under consideration, I may be permitted to refer to a few other texts, which bear on this point.

Rom. VIII: 10, 11, "If Christ be in you the body is dead, because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit, that dwelleth in you." Many of the best interpreters understand this passage as follows,—the body must die, because of sin, but the spiritual part lives, and even the body itself, will be made to live at the resurrection. It is remarkable, if the doctrine of annihilation, or even of the sleep of the dead, be true, that the Apostle says nothing at all of quickening the spirit. He speaks only of quickening the mortal body.

In 1 Peter III: 19, 20, "By which (*i. e.* the spirit) also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in

the days of Noah, while the ark was a preparing, wherein few, that is eight Souls, were saved by water." These spirits evidently refer to the Souls of the wicked antediluvian rebels which were reserved in prison for some ulterior purpose.— Whether Christ went and preached to them after his crucifixion; or preached to them by his spirit in Noah, the passage is alike decisive of their existing in a disembodied state. By the side of this we may read Jude 6, where we are told that "the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto judgment of the great day." If this may be true of one order of spirits who kept not their first estate, why may it not be of another? Then immediately after the verse just quoted, we are told of the "filthy dreamers" of Sodom and the other cities of the plain, suffering as a warning or example, the vengeance of eternal fire. Their bodies were not then suffering, for the fire that consumed them had long been quenched in the Dead Sea. The resurrection had not come. What then could be suffering this vengeance but their Souls?

Heb. XII: 22, 23, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Now in what sense can Christians under the gospel dispensation be said to come to, or be connected with God, Christ, Angels, the Church of the first born, and to the spirits of just men made perfect, viz: to the spirits of just men who have finished their course? Why should the spirits of men be associated with God, Christ, and Angels, if they do not exist, or are utterly unconscious? And in what sense can we be said "to be come" to the spirits of just men if they do not exist? And when the Apostle Paul, alluding probably to the Grecian games in the XII. Chapter of Hebrews, represents Christians as running the race of life surrounded by a great cloud of witnesses, composed of departed saints, does he mean, that these witnesses are utterly unconscious of what is transpiring on earth? If our departed friends know

not anything, if they neither remember the joys nor sorrows of earth, if they can know nothing till the resurrection morn, when our race will be run, what sense would there be in naming such a host as Paul names in the xi. Chap. of Heb., and then appealing to us, in view of these *witnesses* to run with patience the race set before us?

2 Pet. 13, 'I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that, shortly, I must put off this my tabernacle.' Surely, the man who could thus clearly distinguish between his proper self and the body, and could speak thus of dissolution, could not have anticipated ages of dark unconsciousness. He must have felt, that thought and enjoyment would continue active, after the body was laid in the tomb!

The foregoing is but a brief presentation of the scriptural argument on the important subject treated of in this chapter. Any intelligent reader can doubtless recall many other texts which bear directly or indirectly upon this point; and to their own reflections and prayerful study, I now commit the subject.

CHAPTER III.

HAPPINESS OR MISERY IMMEDIATELY FOLLOWS
DEATH.

"The Soul,
Advancing ever to the source of life
And all perfection, lives, adores, and reigns
In cloudless knowledge, purity and bliss."

IN the foregoing Chapter, it was shown that the soul is conscious in its separate state—by the arguments of Christ—by the actual appearance upon earth, of men long before dead—by the thoughts, words, and actions, actually attributed in Scripture to the departed, and by the constant wishes and desires of inspired men like Paul, who desired to depart and be with Christ, associating presence with Christ with dying, and not with the resurrection only. These points were confirmed by the visions, &c., had by inspired men, and by the allusions, figures, and parables, which imply the separate conscious existence of the Soul.

In the present Chapter it is proposed to show, that the Scriptures assure us, *that the Souls of*

the deceased are happy or miserable as soon as they leave the body. I do not assert that the righteous will be as happy in the separate state, or that the wicked will be as miserable there, as they will be after the resurrection. The fact of such happiness or misery, according as the lives of the individuals have been upon earth, is *all that is here asserted.*

But before entering upon this point, it may not be improper to examine at some length, the use which the inspired writers make of language. Much depends upon this, and I trust my readers will give me their serious attention for a short time. There are two words of common use and grave significancy, which claim a pre-eminence in regard to both soul and body. I allude to "live" and "die," or "life" and "death." It is taken for granted by many who claim to be most thoroughly informed in regard to everything pertaining to the soul, that these words are carefully defined, and fully understood, by all who use them. This is very far from being the case. Many imagine they settle all controversy on this subject by the conceited little motto, "life not death," or "death

not life ;" and they send out their lucubrations under some such heading. If only one thing can be meant by life, and only one thing by death, then of course, "life is not death"—indeed; it is not death in any sense. But if both life and death have various significations in Scripture, then it is far from being clear, that the one cannot consist with the other in the same person. Any one can make mottoes of the kind now referred to, out of the language of Scripture; for example, "wind not spirit." It would not be hard to prove the correctness of this motto, and yet we know that the same word in Greek, means both wind and spirit. "Weakness, not strength," would make a very good heading for a tract assailing the common view of divine aid—and yet it is true, in one sense, that when the Christian is weak, then he is strong. Another motto might be the following, "Sorrow not joy." Scores of similar statements might be made which would lead the unreflecting astray. The truth is, we must learn the meaning of words only from their use, and this we do, by examining and comparing the passages where they may occur. Permit me to

illustrate this important principle, as it relates to the inspired writers.

When any new region of thought or knowledge is opened up to the children of men, there are only two general ways, in which this can be done. Either old signs, must be used to convey new ideas, or else, new signs must be invented and explained. If a new revelation is made to men in written or spoken language, then either old words are used in new senses and combinations, or else new words are made and explained. We could not receive any new ideas, except by one of these processes. In regard to new sciences, for example, in explaining them to people, old words are used in new senses, or new words are made, and their sense explained. The wonders of Geology found no terms in the English language adequate to express them. As they conveyed entirely new ideas, they must be expressed by new signs. The same remarks hold true when spiritual things are revealed to men. If every word in Scripture were used *precisely* in the same sense in which it is used, in every day life, or rather in its primary sense, nothing new could be revealed

to us Hence many words are used in a figurative sense—by way of suggestion—and new words are also employed, where old ones were not found suited. To make this clear, I may give a few illustrations:—"Baptism," "Ephod," "Ephah," "Synagogue," "Cherubim," "Christian," "Trinity," "Gospel," are all new words. We now know what these words represent, but once it was not so. And this remark holds true of all languages. Those who are called upon to translate the Scriptures into foreign or heathen languages, often have to make new words, there being none in the language to express the idea. When Judson translated the Bible into the Burman language, he found no word to express the idea of *holiness*; hence a new word had to be made. The most common method employed by the sacred writers, however, is to use old words in higher senses. Illustrations of this, are very numerous. All the ancient languages are poor in words which express spiritual ideas. The English language is much richer than they, in this respect, and yet this copiousness of vocabulary, has been obtained chiefly by using common words tropically or figuratively.

John vi: 54, "Whoso eateth my flesh and drinketh my blood, hath eternal life." In this short passage, there are five words used in a figurative sense, "eateth," "drinketh," "flesh," "blood," and "life." In like manner, the words "fight the good fight," "run the race," "forsake" father and mother, and all, and follow Christ, are illustrations of this use of words and phrases.

We should make havoc of the Word of God, if we should take the ground that words could have only one signification. What know we of Heaven, but by the tropical use of words employed to describe it? And what know we of Hell, but from the same source? Moreover, when we describe our own mental and spiritual exercises, we are obliged to use words in a non-literal sense. Also when we speak of the acts and words of the Divine Being—of the Holy Spirit—we must very frequently use language tropically. Let us take now the words *life* and *death*, and examine a little into their use and meaning in the Scriptures.

a. "Life" means physical life or existence. Acts xvii: 25, "He giveth to all *life* and breath and all things." Jas. iv: 14, "What is your

life? It is even a vapour that appeareth for a little time, and then vanisheth away." In both these passages, and in many others, the word *life* means, evidently, animal existence.

b. The word is also used for welfare or happiness in the highest sense. Luke XII: 15, "Take heed and beware of covetousness, for a man's *life* consisteth not in the abundance of the things which he possesseth." Here "welfare or happiness" is apparently the sense of the word. Mr. Trench thinks that *life*, in this text, means the higher spiritual life—the life of God in the Soul, as some call it. The text may, I think, fairly be taken in this sense. It would not convey any proper idea to say, that a man's *existence* did not consist in the abundance which he possessed. John VI: 51, "The bread that I will give is my flesh, which I will give for the *life* of the world"—the highest welfare of the world. Acts I: 28, "Thou hast made known to me the ways of *life*"—thou hast made known to me the ways of happiness or of true enjoyment. It is this same word which is used to describe the true spiritual enjoyment of the really renewed Soul, which culminates in the

full fruition and bliss of Heaven. This is, in every sense, the greatest blessing which can be conferred upon any human being. John v : 24, "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto *life*." Here we see eternal life is explained, the possessor of it "shall not come into condemnation"—It is the opposite of condemnation. John xvii : 2, 3, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him : and this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." We find here what eternal life is—this is eternal life, not this gives eternal life. We can form some faint conception, how a true and loving knowledge of God and of Christ can impart the highest and purest happiness to the Soul ; and the more the Soul gathers of this knowledge, the greater will be its happiness for ever. This is eternal life, to know the love of Christ, which passeth knowledge, to know God as our Father, to know that love and compassion which blot out

all sin, to feel that we are forgiven and are adopted into the family of him who changes not, who never forsakes those that trust him. *This knowledge* may well impart perennial peace and happiness to the dark spirits of the sons of men. The Scriptures use the strongest terms to describe this ineffable blessing. It is the living water "which springeth up into everlasting life"—it is the life of God—of him who alone truly lives. It expresses in a word the highest blessedness of the creature. It cannot be said, on the other hand, that the knowledge of God and of Christ, in this high religious sense, imparts *existence*, physical life to men, or *is* the physical life of men; for many who are utterly destitute of this knowledge exist. The word life then means existence and welfare in the highest sense, or spiritual life. Nothing but what is spiritual can endure. And here we have spiritual welfare spoken of, which is a knowledge of God, and of Jesus Christ as our Saviour.

c. The word "death," on the other hand, is used in the Scriptures strictly as the opposite of the word "life." As life has different shades of

meaning, so has death. But what is death? How shall we define it? Many definitions are given by men; but are all agreed in these definitions? Is it the separation of Soul and Body? Is it the dissolution of the physical frame? Or is the separation of Soul and Body a consequence of the dissolution of the body? It is not of special importance to dwell upon these definitions at present. Let us see how the Scriptures use the word.

d. Death means the extinction of animal life, as in John XI: 43, "Howbeit, Jesus spake of his *death*." Compare with this text Rom. VIII: 38, and Phil. I: 20, in each of which texts the word *death* is used in the common or primary sense. It is not necessary to dwell longer on this point.

e. "Death" also means, a state of condemnation and alienation from God. In this sense it is the exact opposite of *life*, when that word is used to describe the favor of God to the soul, the opposite of a knowledge of God and of Christ, which is eternal life. John V: 24, "He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is *passed from death unto life*."

This cannot mean raising one out of the grave at last; it took place long ago, it takes place whenever one believes. He passes then from condemnation, and alienation from God, to true freedom and peace, to the knowledge of God and of Christ. Romans VII: 5, "To bring forth fruit unto death,"—unto condemnation and misery. Rom. VII: 24, "Who shall deliver me from the body of this death?" 2 Cor. I: 10, "Who hath delivered us from so great a *death*." Jas. V: 20, "Shall save a soul from *death*." I John III: 14, "He that loveth not his brother, abideth in *death*." In all these passages, and in many others, the word *death* refers to a state of mind,—to condemnation and alienation from God, and to all that these may bring in their train. As the *life* which is the proper knowledge of God, and of Christ, expands into all the felicity of the future state of the blessed, so the death here spoken of, ends in eternal banishment from God which is called the *second death*. It is not possible for any one to understand the New Testament, who does not understand the Scriptural use of the two most important words, *zōē* and *thanatos*, life and death. They are most

intimately connected with their several causes, holiness and sin. Christ is the only fountain of holiness, the only fountain of life. He is the life. Sin on the other hand, is the only source of misery and death. Satan himself can injure men only by leading them into sin. When we go back in thought to the first transgressor, we find that the penalty threatened against him was, "in the day thou eatest thereof, thou shalt surely die," Gen. II: 17. The meaning of the word "*die*" here, is the same as that on which I have been dwelling. In the very day Adam ate of the fruit, condemnation fell on his soul—alienation from God, darkness of mind and shame, with all the other evils which accompany sin: and but for the interposition of the God of grace, this would have resulted in the eternal banishment of Adam from the presence of God—it would have ended in the *second death*. In this instance, the word *die*, could not mean primarily, temporal death, nor eternal death, for neither fell upon Adam "*in the day*" he ate the forbidden fruit. Temporal death belongs to the state of probation in which we are placed. It is of the very essence of a state of trial, that it

should come to an end—and death ends our trial or probation.

Throughout the Scriptures the words *life* and *death*, in their various significations, are used in direct antithesis, the one to the other. Natural life, is "set over against" the extinction of that life—spiritual life through Christ, against spiritual death,—that dread irreconcilable to God, and insensibility to divine things, on which the condemnation of God rests. On the one hand we see this life culminating in eternal happiness, in the presence of Christ, in a place prepared for them that love God,—and on the other, we see the death spoken of, ending in eternal banishment from the presence of Christ, to a place prepared for the Devil and his angels. This is the developement of the significancy of both the terms.

The reasons for such a use of the words in question, are obvious. The natural and primary meaning of the words has been extended and raised from natural to spiritual, or figurative, if any prefer the term. This is the history of thousands of words. This use of the words under consideration, is founded on one of the deepest

feelings in our nature. We look upon life, existence in general, as a blessing, and on death, its opposite, as a great evil; hence, it was natural and proper to use the word life, which we regard as a blessing, to suggest the yet higher blessing of knowing and loving God through Christ our Lord, and death, which we regard as an evil, to suggest the much greater evil of being unreconciled to God, and having his displeasure resting on us. In this way "*life*" and "*death*" come to have the different shades of meaning which we find attached to them in the Sacred Scriptures.

We may thus see the dangerous fallacy which the little mottoes so often used—"life not death," "death not life," &c., may conceal under them." As the Scriptures use the words, it is proper and very impressive also, to assert that a man *lies*, or is *dead*, while his existence is continued, or to say that his existence is continued—he *lives*—while he is dead in another sense. One has said, truthfully and impressively, that "many men have long since attended their own funerals,"—the burial of their joys and their hopes, and their usefulness!

It seemed necessary to enter thus fully into the

uses of the two words, which are so greatly abused and mis-understood, and by a skillful play upon which, so many simple minds are confused and then led astray. When we find the word *life* in the Word of God, it is necessary, therefore, to ask in what sense is it used in the passages which may come under our notice. And the same may be said of the word death. We can always ascertain the meaning from the context, or by comparing the passage with others where the words occur. If the laws of language, which underlie the foregoing remarks, are set aside, we shall make our bibles absurd and contradictory, and rob them of their power to benefit us. In proof of this, we have only to refer to the history of a very great portion of the Millerites. They set at defiance the received laws of interpretation and put such meanings as suited themselves, upon various portions of God's Word, and the mischievous results of their course have long since been developed. Many of them after a time gave up all interest in religion, others became rank infidels. As they interpreted scripture, they found they could not depend upon their bibles, and hence they threw them aside.

And many others, who, at the present day, are adopting the Millerite theory of interpretation, will assuredly follow in the steps of their predecessors, and throw aside the scriptures of truth. Any man who builds his hope upon his *mode* of interpreting the scriptures, or derives his peace from some peculiar views, which the mass of his sincere fellow-Christians cannot share with him, is upon most dangerous ground.

In the remaining portion of this chapter, I purpose to show—*That the righteous enter upon enjoyment as soon as their Souls leave the Body.* It has often seemed to the writer as if there is a defective, or rather faulty, presentation of this subject by many. It is generally asserted, that the deceased hasten to the Judgment at the moment of death, and that the final Judgment is to be only like a review of what has taken place in regard to them. It seems more proper to assert that the *natural* consequences of sinful lives, or holy lives, follow the parties immediately into the state of the dead. A sinful life carries shame, remorse, and misery with it; and these are more intense in proportion to the light which surrounds the in-

dividual. The same law holds in regard to a holy life. "The fruit of righteousness is peace, and the effect of righteousness is quietness and assurance for ever." The righteous dead do not enter upon the state of glory, but of rest and unspeakable happiness. This is not all they will enjoy after the resurrection, and the King says to them "Come ye blessed of my Father." But they rest from their labours and their works do follow them; and, compared with anything ever attained upon earth, this is unspeakable happiness. "The wicked cease from troubling, and the weary are at rest." The proofs furnished in Scripture of the correctness of this position are very numerous. The case of Lazarus is directly in point; he was comforted, and that most emphatically. The thief on the cross entered on the day of his death into Paradise. And Paul has many expressions which indicate his "desire to depart and be with Christ" as "far better" than anything on earth. He desired "to be absent from the body, and present with the Lord"—as soon as he was absent from the body, he would be present with the Lord. I am aware that those who contend for sleep

of the dead" tell us that the utterly unconscious know nothing of the lapse of time, and hence the time from their lying down in death till they awake, two or five thousand years after, will not seem to them a moment. The reply to this is obvious, the scriptures are silent in regard to any such hypothesis, and the question (as the Bible is given to the living) is, how do rational living men view the prospect of slumbering in the grave for a thousand ages? We must view things as they really are, and not as they seem, and the fact (on the hypothesis of the unconscious sleep of the dead) is, that each believer has the prospect of unconscious slumber for ages. Can he deem that far better than the active service of Christ? Would Paul have so panted and longed to leave the work he loved so well, for such a period of dark forgetfulness? The Christian engaged in the active service of Christ, enjoys much. There is nothing on earth comparable to his joy. The old and true-hearted pilgrim will at once tread all earthly things in the dust, when they present themselves by the side of the blessedness of Christ's service, and of his

love. Paul counted all things but dung in comparison with these, yet *death* would be gain to him. This could not be true, unless he entered upon higher felicity than earth afforded. Phil. I: 21, "For me to live is Christ, and to die is gain."

This accords well with what we know of the soul. If the soul of the righteous be conscious in the separate state, then it must enjoy. It is not among the possibilities to make such a nature permanently unhappy, and every representation of Scripture is strongly in favour of this view. "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore," Psalms XVI: 11. It is there Paul desired to be—there the dying robber on the cross prayed to be—there Christ prayed his disciples might all be gathered; "I will that they may be with me where I am, that they may behold my glory. This is 'the house not made with hands, which Christ is gone to prepare. The church of the first-born whose names are written in heaven—the spirits of just men made perfect, are all there with God, with Christ, in the heavenly Jerusalem. This confirms the promise; 'where I am, there shall my servants

be." It is said that some of these passages may be reconciled with the sleep of the dead, on the ground that a "thousand years are with God as one day." This is an erroneous use of the passage. God does nowhere teach that a thousand years appear to him as short as one day—but merely that the threatened penalty is never forgotten by him. It is as certain to light on the offender at the end of a thousand years, as if it were threatened for tomorrow. The wicked shall not escape, though He bear long with them. Let no man count upon God's "slackness." The direct and indirect teaching of revelation is, that the righteous enter at once upon happiness at their death, and this remains uninterrupted to them. It will be greatly increased at the resurrection by the positive blessings conferred upon them, when in their glorified bodies, they publicly receive the full recompense of reward. They are then glorified. The wicked in like manner at once commence reaping the reward of their evil deeds. Dives died, and was buried, and "lift up his eyes in Hades, being in torment;" and Judas "went to his own place," and it would have been "better for him that he had never been

born." The rebellious spirits who so tried the patience of Noah, were in prison in the days of Peter. The "filthy dreamers" of Sodom and Gomorrah, were "suffering the vengeance of eternal fire," in the days of Jude, that others might be deterred from the like abominations. Nowhere have we a word, intimating that a single hour intervenes between death and entrance upon the consequences of life. If it be true that the wicked are conscious at all, they *must* suffer. Sin and misery are separated in this world only, and here only temporarily. We never hear of any other world where there is the same respite between the sin and the penalty, that we see here. When the Angels sinned, they were at once consigned to "chains," and "reserved under darkness unto the Judgment of the great day." When the sinner, full of evil passions, enters upon the light of the state of the dead, he will at once feel the gnawings of the worm which never dies, as he never dreamed of before. Conscience will then wield her whip of scorpions. But the wicked, up till the day of Judgment, or in their separate state, suffer I suppose only the *natural* consequences of their sins seen in the clear light of

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Eternity. At the day of Judgment they receive the *positive* inflictions of the Divine displeasure, "Depart ye cursed into everlasting fire." As they were not unconscious during the reign of the first death, there is no reason to think they will be under the reign of the second.

There are several other important words relating to the Soul and its destiny, which I propose to elucidate in the next chapter.

In view of what has been said, it is clear that life is no trifle, and that death seals up its results.

CHAPTER IV.

HAPPINESS AND MISERY UNENDING.

"Beyond is all abyss,
Eternity, whose end no eye can reach."

MUCH of the foregoing chapter is devoted to an illustration of the use of words in the sacred Scriptures. There are comparatively few terms not in

familiar use, employed in the New Testament, and unless we understood these terms in a non-literal sense, in many cases we could make no progress in spiritual knowledge, nor would it be possible to make the Scriptures consistent with themselves. If we must understand "birth," "eat," "drink," "hunger," "thirst," "run," &c., literally, in every case, we must sensualize everything, and heaven can be no better than earth. But if these and other terms are understood as they clearly should be, whenever they refer to spiritual things, then they suggest glorious realities, which eye hath not seen, nor ear heard, but which are nevertheless eternal and sure. And minds, which have had the fewest advantages of learning, meet with no difficulties arising from the supposed perplexity of literal and figurative. Such people understood Christ's words when he sojourned upon earth, and the same class can understand his words still. It is only when prejudice or fancy gives the mind a wrong bias, that so much professed difficulty is felt. We have seen that words are used in widely different senses in Scripture, and we must give heed to this practice if we would understand the will of God. The

words "life" and "death" are thus employed, and when a person assumes that "life" means only natural or physical existence, and that "death" is the opposite of this life and no more, he really begs the whole question involved. The very pith of the matter lies in the question, whether "life" and "death," when they refer to the soul of man, mean precisely the same thing as they do when referring to his body? Many passages of Scripture, already quoted in this work, clearly prove that they *cannot* mean the same things. For many souls are called dead in Scripture which are nevertheless in existence and sentient. The sensual woman is declared, in 1 Tim. v : 6, to be "*dead* while she liveth." Christians, on the other hand, are said to be dead unto the world and alive unto God. Similar illustrations abound in the language of every day life, and it is because we are all familiar with such usage, that we do not err when we read the Scriptures with the simple purpose of ascertaining their meaning. If the language of Scripture were not subject to the same laws which govern ordinary language, we could not understand the revelation which has been made to us. There

are two or three other words or phrases, besides "life" and "death," which are largely dwelt upon, by those who impugn the received doctrines in relation to the future destiny of man. "Everlasting destruction" is one of the chief phrases to which reference is made. It is by quietly *assuming* the *literal* meaning of destruction, as they do the literal meaning of death, that errorists lead the unwary astray. This is what we call begging the whole question. The real enquiry is—what does the word mean? It does not mean annihilation, nor, in all cases, a reduction to non-existence. We say, such a calamity *destroyed* the man, or such an one has gone to *destruction*. The word destruction evidently admits of degrees. We are told of "utter destruction," of "no more utter destruction;" and in Jer. xvii: 18, we are told of destroying with a *double destruction*. If the word absolutely means annihilation, these expressions are absurd. Ruin is a stronger word, and more frequently refers to morals, and yet we say, such a person is *ruined*, when we mean that he is alive, and that he is affected only in some one of his important interests. In regard to destruction,

its meaning in Scripture is ascertained by observing what expressions are used synonymously with it. We have the phrase, "cut asunder," and as we read on, we find the meaning of this to be "to have one's portion with the hypocrites: there shall be weeping and gnashing of teeth." It is clear the words, "cut asunder," which are quite as strong and definite as destruction, do not arrest conscious existence. When we find a plain contradiction between certain assertions in Scripture, and the literal sense of a word, we must seek another meaning for it.

There are two Greek words, which are translated by our word destruction, in the New Testament. One, *olèthros*, is used only four times, and is always rendered "destruction." The other, *apòleia*, occurs twenty times, and is translated six times by the word "destruction," eight times by the word "perdition," twice by "waste," and once each by "die," "damnable," "damnation," and "pernicious ways." Each of these words is used as equivalent to the Greek word which is translated destruction. And surely this usage would go to prove, that the word is by no means so em-

phatic and clearly defined as some would have us believe. For the purpose of setting in a clear light the future destiny of the two great divisions of the human family, let us turn to Matt. xxv : 46, "These shall go away into everlasting punishment, but the righteous into life eternal." Let us consider :

I. Those sent to "everlasting punishment."—In this expression two main thoughts require our attention, viz : the punishment, and then its duration. Many theories have been maintained at different periods, respecting the future treatment of the wicked. But these speculations, or theories, only prove that men are not competent to form an adequate idea of the demerits of sin. The act of Adam may seem but a small matter to many; but how broad and deep have the consequences of that transgression become? And what other interests, of which we as yet know nothing, may these consequences reach, and permanently affect?

a. It has been held by some that the wicked are annihilated at death. They hold that death is the end of all with the wicked. This view cannot

be made to agree with the representations of the New Testament in reference to the souls of the departed. Nor can it be made to consist with the idea of the Judgment, or of punishment, in any proper sense of the word, as I shall presently show.

b. Others hold that the wicked will be raised, judged, and then annihilated. This notion has no better foundation than mere hypothesis, and it cannot be made to agree with the idea of the "weeping and wailing" of the lost, nor with degrees in punishment. We are assured that some of the wicked will be "beaten with many stripes," and some "with few." But in annihilation all are punished (if we may use the word punish at all, in connexion with annihilation) alike. Nor can this notion be made to cohere with many other representations given in scripture of the state of the finally impenitent.

c. Others suppose that the wicked will be punished for a very long time, and then they will be annihilated. A portion of those who cherish this notion do not pretend to find a basis for it in the declarations of the Word of God. They reason on "general principles." But few wise men will

admit, that man, by his unaided reason, is competent to settle such a vast and widely ramifying question, as the eternal destiny, of a soul. Another portion base their belief in this notion, upon the supposed meaning of the word "destruction." But if the wicked are to receive a punishment proportioned to their respective demerits, previously to their annihilation, then their destruction or annihilation is no part of their punishment. It is, in fact, the end of it, or a release from punishment. Yet, everywhere in Scripture, the destruction which is threatened against the wicked, is declared to be their punishment, and not their release from it. In brief, Scripture is silent, so far as furnishing the least encouragement to the notion under consideration, while reason I deem utterly inadequate to cope with so vast a question. We are shut up to simple revelation, on all matters pertaining to the future state of men. And men must be willing to let the Scriptures tell their own story. God will vindicate his own truth and his own character. Some reject one doctrine, or modify another, with the professed design of vindicating the honour of God. God will vindicate his

own honour. Let us strive to ascertain His will, that we may do it.

d. There are several Greek words which are translated in the English New Testament, by the words punishment and punish, and their equivalents. The word translated punishment, in Matt. xxv : 46, is only used in one other place—in John, iv : 18, where it is translated "*torment*,"—"fear hath torment." The Greek verb from which the word just referred to is derived, is used, also, only twice—Acts iv : 21, "Finding nothing how they might punish them," and 2 Peter ii : 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust, unto the day of Judgment to be *punished*."

There is another Greek word associated in Scripture with the future state of the wicked, "*Basanizo*." This word is used twelve times, and it has two derivatives, or words connected with it, which are used eight times. The word "*Basanizo*" properly means, "to rub upon the touchstone" to try a thing, "to make proof of a convict, by placing him on the rack." It is translated eight

times by "*torment*," once by the "pains of childbirth," once each by "tossed," "toiling," "vexed." The two other words to which I referred, as derived from, or connected with this one, are used only eight times, and are, in every instance, translated by the word "*torment*." Now what do we mean when we speak of "*torment*," or of punishment, as applied to any being? Do we not invariably employ them with reference to sentient beings, or beings conceived to be such? Punishment, say the best dictionaries, "*is pain inflicted for crime*,"—"torment"—"*that which gives pain*," "*misery*," "*anguish*." Where would be the propriety of saying, that *torment* or *punishment* is inflicted upon what cannot feel, or upon what does not exist? We cannot punish a stick nor torment a stone; much less, if possible, can what is annihilated, or is a nonentity, be said to be suffering-punishment, either for a long or for a short time. It is sheer abuse of language—nonsense—to say, that everlasting punishment is inflicted upon a nonentity, which knows nothing, feels nothing, and cares for nothing. Any being who errs, may be punished, so long as sensation

remains, but when all sensibility ceases, punishment in his case ceases.

A confirmation of this view, if any is required, may be found in the fact, that the Greek words, to which reference has just been made, and of which our words "torment," and "punishment," are generally used as equivalents, are always associated with sentient beings. The beings of whom the words are affirmed, are always alive. The only exception to this remark, is the little ship in which the Saviour crossed the Sea of Galilee, when it was overtaken by a violent storm; it is said by a bold figure to be "*tossed*," literally "*tormented*," by the waves. The little vessel is conceived to be a living thing struggling for dear life and tormented or "*tossed*" by the angry waters.

The words *torment* and *punishment*, then, must apply to living sentient beings, as may be still more clearly seen from the following passages. Matt VIII: 11, 12, "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness, there shall be weeping and

gnashing of teeth." Matt. XIII: 41, 42, "The Son of man shall send forth his Angels, and they shall gather out of his Kingdom, all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." This passage plainly refers to the Judgment, and those of whom all this could be affirmed in *any sense*, must have sensation. This passage may be compared with the 49th and 50th verses of the same chapter, where nearly the same words are repeated. Matt. XXIV: 50, 51, "The Lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth." Matt. XXV: 41, "Depart ye cursed into everlasting fire, prepared for the Devil and his Angels." Luke XVI: 23, "and in hell he lift up his eyes, being in torment." Rom. II: 5, 9, and Heb. x: 29, may be read in this connexion, and compared with the texts already quoted. Finally we may take Mark IX: 48, "Where their worm dieth not and their fire is not quenched."

I am not at all contending for the literal meaning of these and kindred texts. All I am contending for, is merely that these and similar passages represent something extremely awful and distressing. And unless this language be applied to intelligent, sentient beings, it has either no intelligible meaning, or else it has a false and deceptive one. What would "outer darkness," "fire," and "torment," be to a *nonentity*? What would "tribulation," "anguish," and the "undying worm," be, to a nothing, or to that which *could* not be sensible of the misery these words imply? The Lake of fire would be no more painful nor dreadful to such, than a bed of down. Nor would the "wailing and gnashing of teeth," be any more feared or shunned, than a feast of Ambrosia. The "smoke of torment," is not less desirable to one in absolute insensibility, than the smoke of sweet incense and the smile of friendship. These representations of the state of the impenitent dead are awful and alarming, only on the supposition that they are to be felt by conscious sufferers. If these are all unmeaning figures of speech, then the Scriptures are practicing a very serious imposition upon men.

Punishment and torment then, are pain inflicted upon the guilty who remain impenitent.

c. The next point is, how long does this "punishment" continue? We are told that it will be everlasting. Permit me briefly to examine the two words which chiefly relate to this point, viz: *aion* and *aionos*. The first is the noun, the other the adjective. *Aion* is compounded of two particles, the one meaning "always," and the other "being." The proper meaning of the word is, therefore, "always being." The Encyclopedia of Religious Knowledge gives us a translation of the description which *Scripture* gives of the meaning of the word *aion*, from which I make the following extract: "Having the best, even the self-sufficient life, they (*i. e.* heavenly things) continue through all eternity (*aion*). For indeed, the word itself, according to the ancients, divinely expressed this. For the period which comprehends the time of every one's life, *beyond which, according to nature, nothing exists*, is called his (*aion*) eternity. And for the same reason, also, the period of the whole Heaven, *even the infinite time of all things*, and the period comprehending that infinity is (*aion*) eternity, deriv-

ing its name from (*aei einai*) always being, immortal and divine. Whence, also, it is applied to other things; to some, indeed, accurately, but to others in the *lax* signification of *being*, and even *life*." According to this explanation of the word, it was applied *properly* to eternity, *always being*, and figuratively to other things.

Professor Stuart, in an elaborate article on these words, published in the "Spirit of the Pilgrims," says that *aion* is used ninety-four times in the New Testament; (it is used over a hundred times) and out of these ninety-four times, it is used sixty-four times, when it certainly means an unlimited period, boundless duration. Whenever the word refers to *future time*, as a *period of duration*, it seems invariably to throw aside all limits and bounds. And it is only with this use of the word, viz: with reference to future time, as a period of duration, that we are at present concerned. I am speaking of the future state of the impenitent, and I find *aion* employed to describe its duration. But *aion* when it refers to the future, as a period of duration, always means unending.

The adjective *aionós* occurs seventy-one times



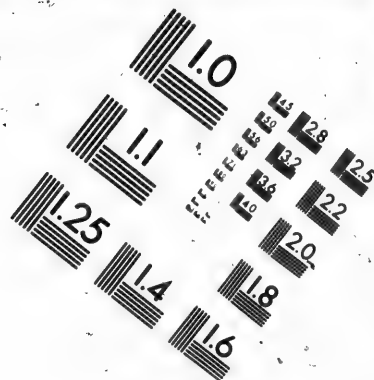
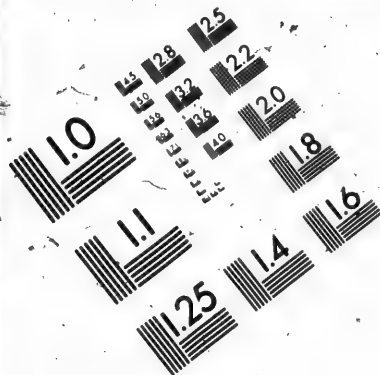
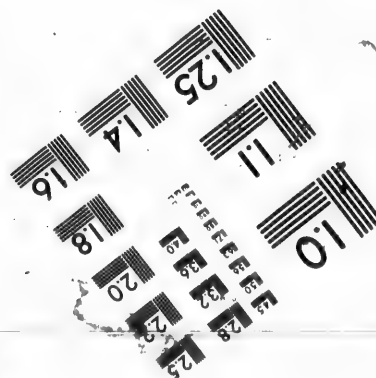
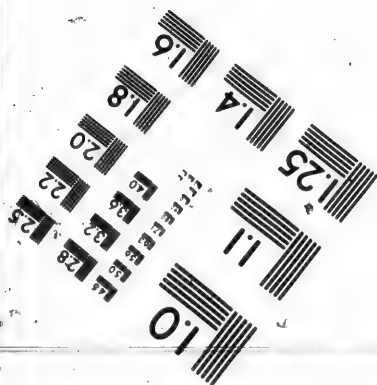
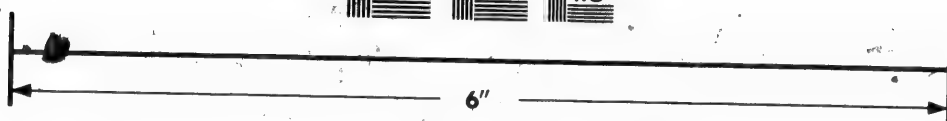
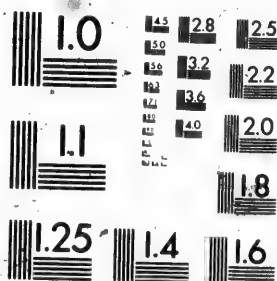


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in the New Testament. Fifty-six times it is associated with the future welfare of the righteous; and I believe none question the unending duration of the felicity of the righteous. Once is the word associated with the realities of Heaven, twice with the great God, thrice with the councils of God, once with the judgement, once with redemption, once with ascription of praise, and six times with regard to the wicked. Now in every single instance the word manifestly means eternal duration, unless the six cases in which it is connected with the wicked are exceptions. And would it not be very strange, if these six cases, without the least intimation to this effect in the book itself, should be exceptions to the invariable meaning of the word? It would be a case without a parallel in the whole history of interpretation, that a word having one invariable meaning in all other cases, should, when applied to the wicked, have an entirely different sense, without our being warned anywhere of this variation. I conclude, therefore, that the word everlasting, used in the text, means the same as it does in other passages in the Word of God. *Everlasting punishment is*

unending pain inflicted for guilt. If this is not unending, then the happiness of the righteous may not be unending, for the same word is used to qualify both. Nay, the divine Being himself may not continue for ever; for it is the same word, that describes the "Eternal God," the "Eternal Spirit."

II. "But the righteous into life eternal."—What an infinite relief to turn from the thought on which I have been dwelling, to the blessed assurance contained in these words! What a contrast between the two classes of men and their destiny! Throughout the Word of God this contrast is held up before us. The righteous and the wicked—blessing and cursing—life and death—happiness and misery—heaven and hell—eternal life and everlasting punishment! The two classes of men are in different states, and on different roads. Toward the one, the bright side of the cloudy pillar is turned—on the other class it pours nothing but darkness and dismay. At every stage the dark contrast comes out before us. Blessed be the God and Father of our Lord Jesus Christ, there is life provided for guilty men—

spiritual, blessed life. It begins here. Yea! it is completed here, and then enters upon a higher sphere for its more perfect enjoyment. This life is an exotic upon earth, and therefore needs the more care. God, by His Spirit, implants spiritual life in the soul. This is an element of pure enjoyment, and the more care we bestow upon it, the stronger it becomes. This plant of God's right hand planting is visited and watered by Himself. The sun of heaven warms it into life, the dews from on high refresh it, and it is nourished until the whole man is subjected to it, and then its work on earth is ended. This "new creature" is then removed from all association with sickness and evil, temptation and sin, into the immediate presence of Christ, which is "far better" than the richest blessings of earth. There the sanctified one holds blissful communion with the "noble army of martyrs"—with Christ the Judge of all!

"From sorrow, toil and pain
And sin, he shall be free,
And perfect love and friendship reign
Through all eternity."

And then the last act of redemption, the deliverance of the body from the corruptions of the grave,

will be completed, and the body raised in consummate beauty and glory and power, like unto Christ's glorious body. Then comes *the great day* of trial—when all of every kindred, tongue and people, shall be gathered before God, and when the affairs of this world will be reviewed. Then the *positive* rewards will be distributed, and the *positive* penalties inflicted. He will say to those on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "They shall be mine, saith the Lord, in the day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." "Come, ye blessed!" Ye were not ashamed of me, nor of my name before the world. Ye kept the word of my patience, and "ye shall walk with me in white, for ye are worthy." "These shall go away into life eternal." How brief the sentence, yet how infinitely rich! There the poor despised follower of Jesus, the tempted and trembling penitent, the anxious, earnest mother, the praying child, the one who had no name in this great world, but who walked humbly with his God, will all be acknowledged. Oh,

what a wonderful—what a glorious day! "I suppose none of my readers have ever questioned the eternity of this felicity. But why have they not done so? Is it not strange that guilty creatures should expect their trials to be brief, but their happiness to be lasting? Why should not this common expectation be *reversed*? Do any answer "God is Love?" Yes! But God is just also; and has He said, and will He not make His word good?

I cannot close without appealing affectionately to my readers in view of the plain lessons of the New Testament, which have been set before them, that they would give earnest heed to these things. Life and death have been set before you. You cannot fairly doubt that the Scriptures teach, that all have within them a nature which never dies—which never ceases to think, to feel, to remember, to hope, or to despair—that death ushers all into greater happiness, or greater misery than they ever knew before, and that the judgment only increases these respectively, by the *positive* rewards or punishments which are not distributed till then. Life has no retreat—the stream of existence in both

righteous and wicked grows broader and deeper, forever and forever. The poorest, the richest, the most ignorant, and most learned, are all alike here. There is but a step between them and death, and who can tell how soon that step may be taken! Are you prepared my reader? What if God should say "this night thy Soul shall be required of thee?"

Let me beseech you to turn to the true, the only remedy for us all—*Christ* who is the way, the truth, and the life. He that believeth on him shall never die. The Saviour is now crying "Come unto me all ye that labour and are heavy laden, and I will give you rest." Hear, O perishing *Soul*, "the blood of *Christ* cleanseth from all sin," and they who put their trust in Him shall enter life eternal; but the fearful, the unbelieving, the disobedient, "shall go away into everlasting punishment." May God, in his mercy keep y^e u, my reader, from this dreadful end!

CHAPTER V.

THE KINGDOM OF CHRIST.

"**THY Kingdom come,**" is the common prayer of Christendom. All who truly receive the Scriptures as of divine authority, believe fully in the royal nature and kingly offices of the Son of God. Christ is very frequently mentioned, both in the Old Testament and the New, as a King—as *the King*. "I have set my King upon my Holy Hill of Zion," "Let the Children of Zion be joyful in their King." The Spirit of God, through the prophet Isaiah, said, "Behold a King shall reign in righteousness, and Princes shall rule in judgment, and a man shall be a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. The eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge." This passage has always been understood as referring to Christ and his times.

Jeremiah, when predicting the same events, uses the following language: "Behold the day's come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Zach. ix: 9, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold thy King cometh unto thee, He is just and having salvation, lowly and riding upon an ass, and upon a colt, the foal of an ass." The Saviour himself, in his trial before Pilate, claims to be a King—"Thou sayest that I am a King; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Nor is there merely a kingdom promised, but there is an actual reign, or exercise of kingly power and authority, as will be shown at a future stage of my remarks. These general views are not only plainly revealed, but they are universally admitted by those who take the Scriptures as their standard and guide. But the Kingship and the Kingdom of Christ are revealed to us, under so many similitudes and figures, and in such varied language and circumstances, that

Christian people have drawn different conclusions, and have formed widely divergent and even conflicting theories, respecting this King, and especially respecting the nature of his kingdom. The views which are held on this subject, by Christians of the present day, may be classed under two heads. *The Literal and the Spiritual* views of Christ's kingdom.

1. The literal, or Jewish idea of the kingdom of Christ. Many who may be classed under this head, differ widely in regard to the details of their views. Indeed, scarcely any two of the writers on this view, agree with each other throughout, hence it is impossible, within moderate space, to refute them all. No sooner is one of their theories shown to be untenable, than another is presented, which is alleged to be the true one. For this reason, I have deemed it better to develop what seems to be the positive teaching of revelation on this subject, than to attempt the refutation of the varied theories of men.

The views to which I now refer, insist upon the literal and personal reign of Messiah in Jerusalem. They teach the literal restoration of the

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Jews to the promised land, the re-building of Jerusalem and of the Temple, the restoration of a purified Temple Worship, and the visible presence of Christ in Jerusalem. The Jewish people are to have a political ascendancy over all the nations of the earth. This is to be the golden age, the time of prosperity and happiness. Some professed Christians hold these views, with various modifications in details. There are those who hold to a kind of Millenium of sensuous enjoyments in the presence of Christ. They enter into the ideas of health, climate and soil, of eating and drinking, of marrying and giving in marriage; their faith seems to have turned pauper, and to have begged largely from sense. Others hold to a literal restoration of the Jews to Palestine, to their true conversion to God, to the union with them of all true believers in Christ. But they do not hold to the restoration of the Jewish Temple and worship, nor to any political ascendancy to be given to the Jews. They believe in the pre-eminence of the holy people, arising from the excellency of their character and the presence of their King. This class blend the Spiritual reign of Christ in the

hearts of men, with his personal reign in Jerusalem. They have much less of the literal about them than the Jews, and yet they have so much of it, that for convenience sake they may be classed with those holding the Jewish views. There are confessedly great diversities in the degree or measure, in which the parties that are classed under this division carry out the details of a personal reign.

2 Another general class hold that the kingdom of Christ is spiritual; that he reigns in the hearts of men, subduing to himself the whole realm of thought and of feeling—in a word, that *the kingdom of Christ is the kingdom of the truth*. They hold that this is the only reign, or kingdom of Christ, which we can ever know upon earth; and they think this is the only view of the kingdom which can be shown to accord with the varied representations given of it in the sacred oracles. Some who adopt the spiritual view of the kingdom of Christ, do admit some literal things connected with it; so that there are diversities of views among this class also. These general remarks set before us a great and important fact, which is too

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much overlooked, viz: that all christians believe in the Kingship of Christ; and they believe and rejoice in his reign or Kingdom. Here is a basis for union and agreement. It is only when they come to explain or enlarge upon the circumstances connected with the reign of the Saviour, that their differences appear. It is admitted that Christ reigns in the heart of the true believer, that He is head or King in his church; but some insist upon having other circumstances, events and powers, connected with this promised dominion of the Saviour. And so far is this carried, in some instances, that the *peculiarities* are made to constitute the promised reign. For example, some contend that those who do not admit that Christ will visibly occupy the throne in Jerusalem, and reign over his gathered people in the promised land, do not believe in the reign or kingdom of Christ at all. This would make the *manner* of Christ's reign over men more important than the *reality* of it, the mode more important than the thing itself. The whole Chiliastic controversy, from the second century downwards, has turned upon the *manner* in which Christ reigns among men. It

has never been a question among the true servants of Christ, whether he is to be the sole director and controller of his redeemed ones—whether he should claim and receive the supreme love of all—but, whether he should do so from the throne which he now occupies at the right hand of the “majesty on high,” or from a throne erected for him at Jerusalem.

Both parties alike agree in the belief that Christ must reign over all, but about the time and manner of this reign they do differ. And some go so far as to make belief in the personal reign of Christ in Jerusalem, and baptism into this faith, essential to salvation! This assuredly is a new gospel. For it is unquestionably revealed, not once nor twice, but universally in the New Testament, that faith in the atoning work of Christ, in his death and resurrection, saves the soul. If now we must believe that Christ is coming to reign personally in Jerusalem, and he baptised into this belief in order to be saved, then we have a new gospel. The true enquiry in all matters relating to religion is, what say the Scriptures? What do they teach respecting the dominion of Christ?

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1. What is meant in the New Testament, by "the kingdom of Christ," "the kingdom of God," "the kingdom?" All are familiar with the custom prevailing in the Scriptures, and in all other writings, of using literal things to suggest an idea of spiritual things. It is thus that our conceptions are raised from sense to faith, from earth to heaven. The whole Jewish ritual is based on this custom; and heavenly things are generally represented in this way. The New Jerusalem, with its lofty and precious walls, its pearly gates, its golden streets, its crystal stream, and tree of life, is an illustration of this use. So I believe the word kingdom is frequently used in the Word of God. The word kingdom properly means the territories subject to a monarch—the dominions of a king. But when this word is used to describe the "kingdom of God," the kingdom of Christ, it very seldom, if ever, has any reference to territory. It means the duration of Sovereignty, without allusion to the place where that Sovereignty is exercised. The proper meaning of the word in this connection is *reign*. "Repent, for the reign of God is at hand." Men are under the reign of

the Devil—"in the power of darkness"—and God translates them into the kingdom of His dear Son. This has no reference to territory. The word kingdom, so often used in the New Testament, has a very obvious connection with the promise or prediction in Daniel 11 : 44, "In the days of these kings, shall the God of heaven set up a Kingdom, which shall never be destroyed." VII : 14; "And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him : His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." The frequent occurrence of the word kingdom, in the New Testament, has manifest reference to the passages just quoted. That the prophet Daniel does foretell the setting up of a kingdom is clear as day. And Micah IV : 6, 7, when speaking of the same glorious era, represents it as a time when Jehovah should "reign in Mount Zion, before His ancients gloriously." Now the enquiry which we should settle in our minds, is, whether the kingdom which we are taught in the Lord's Prayer to plead for, is the same as that predicted by

Daniel and Micah? We never hear of Christ establishing more than *one kingdom*. He establishes the kingdom, "of whose increase and dominion there shall be no end"—which is "an everlasting kingdom"—the appropriate emblem of whose progress "is the stone cut out of the mountain, without hands, which rolls on until it fills the whole earth," and subdues all things unto itself. In LI and CX Psalms, in Isaiah and Jeremiah, in Daniel and Micah, is this one kingdom spoken of; and I think it can be made clear that this is the kingdom for which our Lord taught His disciples to pray.

2. I think that it can be clearly shown, that the founding of this kingdom is not a future event to be anticipated, but one that has already taken place. Permit me to call attention to a few texts which clearly assert this. Matt. XI: 12, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Surely the kingdom could not suffer violence, if it was not in existence. Matt. XII: 28, "If I cast out Devils by the Spirit of God, then the kingdom of God *is come* unto you." The fact that Christ cast out Devils was the most

evident proof that his reign or kingdom had actually commenced. Mark XII: 34, "Thou art not far from the kingdom of God." If this could be said with truth, the kingdom of God must have been set up long since. Luke XVI: 16, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." How could this language have been used, if the thing or state into which they were pressing was not in existence? Luke XVII: 20, "The kingdom of God is within you," or, as it is rendered in the margin, "the kingdom of God is among you." Plainer language could not be used in reference to the point now under consideration.

Col. I: 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." "Hath translated," does not here mean to state a general principle or custom, as some have suggested; as if the Apostle meant to refer to God's customary action,—“who is in the habit of translating people into the kingdom of His dear Son.” The verb is in the true historical or aorist tense, which

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narrates facts in the past. The parties here alluded to had been actually "translated" into the kingdom of the Son of God, and this could not have taken place, if that kingdom did not then exist.

Hebrews xii: 28, "Wherefore we receiving a *kingdom* which cannot be moved, let us have grace whereby we may serve God acceptably," or as Professor Stuart renders it, "Wherefore having obtained a kingdom which cannot be shaken," &c. This text has very clearly the same general meaning as those already quoted, indicating the existence of "the kingdom" at the time when Paul wrote. I am therefore, firmly of the opinion, that the kingdom promised by the prophets and prayed for by saints, is *now* in existence.

Permit me to adduce some other considerations, to show that this is the correct view of the subject. Daniel informs us, that during the days of the kings which he mentions, the kings of the four great monarchies—the last of which is almost universally held to be the Roman Empire—the God of heaven would set up His kingdom. Hence John Baptist, when he came, preached, "Repent,

for the kingdom of heaven is at hand." This form of expression is often used by the fore-runner and others. There are two things which may be said, respecting such language. One is, that it is utterly inapplicable to a literal kingdom or territory. What would be said of a person who should speak of the kingdom of Victoria *coming*, or of its *being at hand*? That kingdom never comes nor goes. All those expressions "not far from the kingdom," "thy kingdom come," "the kingdom of God is come nigh unto you," are entirely unsuited to the idea of a territorial government. They are suited to the time of Christ's *sovereignty* being near—the time when he would assume dominion over men. "Thy reign come!"

We must further conclude that this *reign* came with power during the life-time of some of the Apostles. "Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom," Matt. XVI: 28. Compare with this, Mark IX: 1, and Luke IX: 27. Then we find that Peter was put in possession of the keys, that he might open the kingdom. He could not open anything that was not in existence.

Christ died and rose again, he was "exalted at the right hand of power," and he poured out the Spirit's influences at Pentecost. This was the kingdom or reign of "Christ with power"—or the powerful reign of Christ, since thousands were made the willing subjects of the Saviour. Peter, filled with the Holy Ghost, intimated that Christ was then exalted to sit on the throne of his father David. Acts II: 30. Or, according to the terms of the second Psalm, Christ was anointed by God, and he was at the time mentioned in Acts IV: 24, 28, meeting with the opposition predicted in the second Psalm.

Thus, if the kingdom of God was not set up with power on the day of Pentecost, some plain texts which point out to us that it had come, are calculated to mislead us. The prophecies of Daniel, also, which tell us that some time during the existence of the Roman empire—or according to Professor Chase's theory, sometime during the empire of the Successors of Alexander—"in the days of these kings" the kingdom would be set up, have failed, for the days of these kings have long been among the things of the past. Then

also the declarations of the nearness of the kingdom, and the promise that some of the then living disciples of Christ, should see this kingdom before their death, have failed. And Peter, who by the Holy Ghost, declared that the exhibition of saving power on the day of Pentecost, was clear proof that the Messiah was then exalted to the throne of David, according to the divine predictions, was also in error. Surely we cannot entertain, for a moment, such suppositions. But it may be asked what is meant by the kingdom thus proved to have been set up? This question may be answered almost exclusively in the language of Scripture. "The kingdom of God is not meat and drink, but righteousness and peace;" this, surely, is spiritual. "It cometh not with observation." A visible kingdom must come with observation. Christ's kingdom is not of this world, else would his servants fight for him. Kingdoms may be founded by force, or by authority. A man may win for himself a kingdom and retain it, by force, or he may be born to it. Both of these are of this world. But the kingdom of Christ "is not from hence." Christ's is a kingdom of truth.

The "truth as it is in Jesus" rules and reigns in the true followers of Jesus. Christ's kingdom "is not in word, but in deed and in power." This corresponds with the Saviour's promise recorded Mark ix: 1, "Verily I say unto you that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." The gospel dispensation, which is here referred to, was set up at Pentecost with power, or in a powerful manner. The phrase, "kingdom of God," often means the gospel dispensation, and also the effects of that dispensation on the hearts of men—the gracious reign of gospel truth in the hearts of men. It is for the coming of this reign that we are taught to pray; it is for the extension of this kingdom or reign that we are urged to labour.

In the French and Latin translations of the New Testament, the word which is rendered in the English version kingdom, is rendered *reign*. *Thy reign come*. So also is it in the German rendered *reign* or *dominion*.

But it may be asked, if the kingdom is already set up, why are we taught to pray for its coming?

This enquiry brings out another feature in the kingdom or reign spoken of, and another argument to prove that it is a spiritual, and not a visible or territorial rule that is meant. Everywhere in Scripture, the reign of Christ is spoken of as progressive, as growing. His kingdom is the stone cut out of the mountain, which "*becomes* a great mountain filling the whole earth." It is the "leaven hid in the meal," which in time leavens the whole mass; it is the mustard seed which grows into a great tree. It is for the universal dominion of Christ that we are taught to pray, that his reign may become more absolute over the hearts of individuals, and be extended over a greater number of hearts. "Thy Kingdom come, thy will be done in earth as it is in Heaven." There his love fills every heart, and all perfectly obey him. We pray that the same may be seen upon earth, among the rational creatures of God.

2. This subject may be explained and enforced by a train of argument, differing in some respects from that which we have been pursuing. In Acts III: 21, "Whom the heavens must receive till the times of restitution of all things which God hath

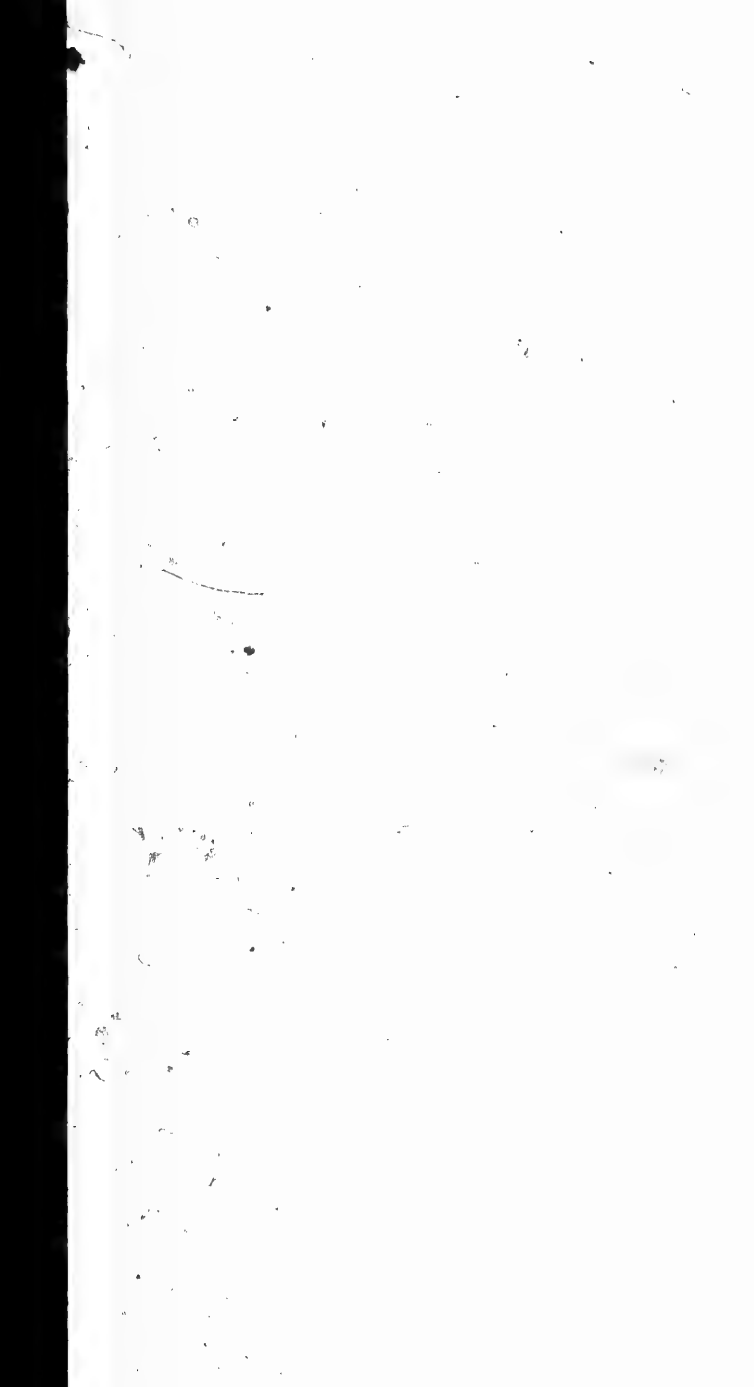
spoken by the mouth of all his holy prophets since the world began." Accordingly in Ephesians 1: 20, we are told, Christ was set at the right hand of God. In Col. III: 1, this is repeated, and in Heb. x: 12, we are told, "he *for ever* sat down on the right hand of God." And Stephen, in his dying hour, actually saw him there. And in 1 Cor. xv: 25, we are told what he is doing there; He is reigning; "He must reign until he hath put all enemies under his feet." In the 2nd Psalm, and also in the cx: this had been promised. And when Christ was about to ascend, he declared that *all* power in heaven and in earth had been given unto Him, given to Him *as Mediator*. It is as such that He is now reigning. He hath been made both "*Lord and Christ*." The Kingdom has been set up, and we find that Christ is actually reigning over it as Mediator. If Christ be not now absolute King, no man can safely commit his soul to him. For whatever might be His will, He might not have the power to deliver from all foes. But, blessed be God, He hath put *all* things under the feet of Christ—there is given Him all power in the most unlimited sense. He is thus a King

in the highest sense, and He is occupying the Throne of which that of his Father David was the type. Let the reader recall some of the many passages which will occur to his mind, in which Christ's actual reign, at present, is asserted or implied, and he cannot fail to be impressed with the fact that Christ's kingdom has been set up, and that Christ is reigning in it. And hence, unless the Saviour sets up two kingdoms, we are not to look for the establishment of the kingdom of Christ in the future.

3. The idea of a literal personal reign of Christ upon earth, is contrary to all that we know of the analogy of God's dealings with men. From the time God took men by the hand, to raise them from their degradation and sin, His dealings have been increasingly spiritual—He has aimed at the development of faith, and not of sense,—until at length, Paul declared that he desired no more to know even Christ after the flesh. His faith was the faculty through which he wished to draw near to God. But the notions connected with a personal reign reverse the whole analogy of God's discipline, and tend to sensualize everything per-

taining to life and Godliness. The power of Christ to save and bless men, they associate with his visible, rather than his spiritual presence.

4. There is another very important analogy which the Millenarian theory utterly destroys. Under the Jewish rites, we find it was required of the High Priest to enter into the Most Holy Place once every year, to make reconciliation for the sins of the people. The victim was first emblematically loaded with the sins of the people; afterwards, it was taken without the Camp, and slain. Its blood was then taken into the Most Holy Place, by the High Priest, and the people were all praying without, while he was making reconciliation for them. When the High Priest came out of the Most Holy Place, his work was done. Now Christ suffered without the Camp for us, and, according to the type, he is entered into the Holy Place not made with hands, to reconcile us to God. He is *now pleading for men* in the anti-type of the Jewish Holy of Holies. Now, if there is any similarity between the type and the anti-type, when Christ leaves where he now is, will not his work of intercession and reconciliation be



done? The High Priest could only make atonement for the people in one place: and if Christ is the true antitype, must not the same be true of him? If so, how could he plead the merits of his blood at Jerusalem? This can be done only before God, where Christ has now gone. Hence, I infer that Jesus will reign as Lord and Christ, where he now is, till his foes are made his footstool, and then he will come "to be glorified in his Saints, and admired in all them that believe." Such are some of the proofs and arguments respecting the nature of Christ's kingdom.

5. I wish briefly to call attention to some of the reasons why we should pray for the coming of Christ's kingdom as explained.

a. Because we are specially in need of his gracious influences upon our hearts and lives.

The great want of fallen men is a new heart, an inward change—to be renewed in the spirit of their mind. No change of circumstances or of outward relationships, without this, would be of any benefit. Put sinful, impenitent men in Palestine, in the Garden of Eden, or before the Throne of Christ, and the change would make them neither

happy nor good. A great many overlook or forget this well-known principle, that change of place or of outward relationships, does not necessarily change the character in the least. Angels sinned in heaven, and man fell in Eden. Therefore, the personal presence of Christ, however joyous that must be to the people of God, wherever manifested, whether in earth or in heaven, is not the chief nor main concern. It is, that Christ should reign in our hearts by his love, and that our hearts should be purified by faith in his death and merits. If we have this, then we have a source of enjoyment, and an element of real progress, which are independent of outward circumstances. On the other hand, if we have not experienced repentance and remission of sins, then nothing in the universe of God can give the soul lasting joy or peace. For these reasons, I say, we should pray "Thy Kingdom come." A new heart is man's great want. Repentance and remission of sins are our true remedies. And it is not the personal presence of Christ that gives these, but his grace through the Holy Spirit. The personal presence of the Saviour would be no special, last-

ing blessing to the world, except in so far as that changed the hearts of men, and fitted them for communion and fellowship with himself. When Christ visited our fallen world in person, we do not hear of any special success attending his unwearied labours. He expressly said that he must ascend to his present throne before his reign could begin with power; that is, before his powerful influence in changing and sanctifying men would be clearly seen. It is, therefore, in Christ's *spiritual* reign—in his control over the feelings, thoughts, and intents of the heart, that we are most deeply concerned. All who love Christ can surely pray for a great increase of this—pray that his Spirit may work in men, mightily. Not only may we pray that all Christians may become more holy, but that vastly greater numbers may become Christians. I believe fully, that the Scriptures reveal to us a time in the history of the Church, when the gospel will more completely animate the people of God, and when conversions will be multiplied with a rapidity never before known—"when the North shall give up and the South shall not keep back, and a nation shall be born in a day."

For this should we pray. This is what suffering humanity—a lost world—needs. *How* this is to be effected, whether Christ is to descend to Jerusalem, or remain where he is as the scriptures declare “until the times of restitution of all things,” is clearly a subordinate question.

b. We should pray for the coming of Christ's kingdom, because the Saviour, in his mission of mercy to a lost world, is honoured and glorified chiefly, only in proportion as his influence over the hearts of men extends. Christ is, indeed, honoured in the destruction of the wicked; but this is his “strange work” in which he does not delight. It is not the characteristic work of the mediatorial reign. Christ came not to destroy men's lives, but to save. And he saves men only by turning them away from their iniquities. In other words, by granting repentance and remission unto them.

He is exalted at the right hand of the Majesty on high, to grant these unto the perishing sons of men. There is nothing respecting which men more readily fall into mistakes, than respecting the work that the Saviour is now carrying for-

ward in the great realm of mind. Many imagine that great convulsions, revolutions, or miracles, must effect the desired changes in men. These things do indeed produce changes in the minds of men; but not *the changes* which the Saviour desires, and which alone bring honour to him and to his work. No man was ever converted by a miracle, or by anything outward which was brought to bear upon him. But by the truth and Spirit of God, men are brought to new views of sin, and new views of holiness—new views of Christ. From a sinful and polluted creature, man becomes holy, washed, and sanctified. The image of Christ is stamped upon his soul; and the more mightily the truth works in that soul, the more completely does Christ reign over it, and the more highly honoured is he in the work of his hands. The effect of truth on us is greatly influenced by the strength of our confidence, or faith, *in the presence of Christ with us now—in his present power to subdue all things to himself—in his present power to purify us from every stain—in his present power to bring into subjection to himself, every thought, feeling, and imagination of the heart—in*

his present power to save our perishing companions, our perishing children, and our perishing neighbors. I believe, fully, in the truth of the rich hymn :

Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved, to sin no more.

It belongs to his honour that it should be so. I turn therefore, again and again, to the atoning sacrifice of Christ, as the root or foundation of everything in the economy of human redemption. His triumph, his exaltation, his right to reign anywhere as Mediator, all sprang out of his *death*. It is on this grand transaction, therefore, that faith lays her head with such perfect security. At this glowing love divine, hope re-kindles her torch, to lead us through even the darkness of the tomb. It is in this fountain opened for sin, that the soul once and again plunges, and renews her strength. To this should we eagerly point the hardened sinner, the penitent enquirer, the backslidden professor, and the cold Christian. There is in this great remedy, power "to do exceeding abundantly above what we can ask or think"—"power

to create a soul beneath the ribs of death." Oh, believe it, believe it, my readers ! We need more faith in the gospel—in God's grand remedy for a lost world. We have turned to this and to that for help to our weak faith. Let us turn to the Author of the remedy Himself, with the prayer, "Lord, increase our faith." Sure as his truth shall last, the gospel of the kingdom—the glad tidings of Christ's reign over the hearts of men—of his victory over every spiritual foe of man—shall sound from every valley, and be echoed from every hill-top on the face of the earth. O for more faith in his gospel, and greater earnestness in its proclamation !

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